NARRATIVE

OF

A JOURNEY

THROUGH THE

UPPER PROVINCES OF INDIA,

FROM

CALCUTTA TO BOMBAY,

1824—1825.

(WITH NOTES UPON CEYLON,)

AN ACCOUNT OF A JOURNEY TO

MADRAS AND THE SOUTHERN PROVINCES, 1826,

AND LETTERS WRITTEN IN INDIA.

BY THE LATE RIGHT REV.

REGINALD HEBER, D.D.

LORD BISHOP OF CALCUTTA.

SECOND EDITION.

IN THREE VOLUMES.

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TO THE

RIGHT HONOURABLE

C. WATKIN WILLIAMS WYNN, M.P.

PRESIDENT OF THE BOARD OF COMMISSIONERS FOR THE AFFAIRS OF INDIA.

My dear Sir,

In dedicating this Journal to you, I have the melancholy satisfaction of fulfilling the intention of its Author. Had he lived to revise and complete the Work himself, he would more ably have expressed to you his sense of the obligations which he felt for his nomination to the Bishopric of Calcutta, for the invariable kindness he received at your hands during his residence in India, and for the zeal with which you met and forwarded his views for the welfare of its inhabitants.

252422

The friendship that you have ever entertained for my husband was met on his part by feelings of no common nature; and the affection which you bear his memory, makes me sensible that you will highly appreciate this testimony of his gratitude and regard.

I have the honour to be,

my dear Sir,

Your much obliged and obedient,

AMELIA HEBER.

December 31, 1827.

PREFACE.

THE painful task of editing the works of the late Bishop of Calcutta having devolved upon his widow, she is anxious to state that her principal object in publishing the following Journal is, that its readers may be made acquainted with the nature and extent of the duties performed by the Bishop during the short time he presided over the Indian Church, as well as with the difficulties he encountered in the visitation of his extensive diocese.

Although written in the shape of a diary, the greater part of the work formed his correspondence with the Editor, a fact which she hopes will be borne in mind, should some consider that he has dwelt less upon the professional objects of his journey than

might have been anticipated. The Letters to his friends in England, from which extracts are given, together with the sacrifice of his dearest affections which he was so frequently called upon to make, sufficiently prove that he never lost sight of his high calling, nor suffered any circumstances to interfere with the object for which he left his native land.

In the unreserved confidence of such communications, it will be supposed that there was much of a nature uninteresting to the public eye, and that omissions were consequently necessary. Had it pleased God to spare the Bishop's life it was his intention, after revisiting the same countries, to publish, corrected by further experience, an account of his travels from the notes, in which light only he considered the work now offered to the world. If the Editor has retained too many proofs of her husband's attachment to her and love for his children, or too many traits of that kindness of heart for which he was so eminent, some allowance should be made for the feelings of one whose pride it now is, as

it was her happiness, to have possessed the undivided affections of that heart whose qualities she so well knew and so fondly valued.

During a residence of five weeks in Ceylon, the Bishop had not leisure to continue the account of his first Visitation, which concluded in that beautiful country; but as it was a part of his diocese which, in many points of view, particularly interested him, he intended writing at some future period his recollections of the island, aided by the Editor's journal, which for that purpose was written more in detail. She has endeavoured to supply, in some degree, the deficiency, by inserting a few pages in the third volume.

Having thus explained the circumstances under which the work was written, and her motives for its publication, the Editor begs to be allowed to express her gratitude for the great and invariable kindness received by her husband and herself during their residence in India. For the active furtherance of his views in the promotion of Christianity,

for the deference paid to his wishes, for the hospitality, friendship, and respect which he met with from his Clergy and from all the military and civil servants of the Company, in whatever part of the country his Visitations led him, as well as from the King's Government in Ceylon, she can now but offer her own heartfelt thanks. That the Bishop highly appreciated the reception which he experienced, may be generally inferred from his journal; but the Editor is convinced that the following extract from a private letter will be peculiarly gratifying to the members of Government in Calcutta, to whom, especially to Mr. Lushington, the Secretary for the Ecclesiastical department, he always considered himself as under much obligation: "The Members of Government have done every thing for me which I myself wished for, and which was in their power to do: and Mr. Lushington has just now been exerting himself in Council to carry a point for me of great consequence." "Nothing can be fuller or more considerate than the Letters which have been sent to the different commissariat and military officers to attend

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to all my wants in their respective departments."

The liberality of the honourable the Court of Directors, in providing the Bishop with a house, and in making him an additional allowance for the expences of his Visitation, was duly estimated by himself, and is now acknowledged with thankfulness by his widow.

The Editor trusts she may be forgiven for intruding any mention of her own feelings; but she would find it difficult at this moment to refrain from expressing her deep and grateful sense of the respect and affection shewn to her husband's memory by all ranks, all professions, and all classes of British in India, and were it possible that these sentiments could receive a stronger colouring, it would be from the knowledge that the natives of that country participated largely in such feelings; that sincerely as he is regretted by his own countrymen, he is no less so by those for whose eternal welfare he sacrificed his life. From these sources the

bitter agonies of his widow's grief received all the alleviation of which such sorrow is susceptible: and though time may soften the poignancy of her loss, her gratitude can never be effaced; and fervent and lasting will be her wishes for the welfare of those whom she has left behind, and to whose personal kindness she was so deeply indebted in the hour of her affliction.

To the right honourable Charles Watkin Williams Wynn, the right honourable Robert John Wilmot Horton, and those other friends who have contributed so much to the interest of the work by allowing the Editor to publish the Bishop's private Letters addressed to them, she returns her grateful thanks.

For the invaluable and kind assistance afforded her by Sir Robert Harry Inglis in the publication of the work, her warmest acknowledgments are due, and she feels sincere pleasure in thus publicly recording her sense of the obligation she is under to one of her husband's truest friends.

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JOURNAL

OF A

VOYAGE TO INDIA.

On Monday, June 16th, 1823, we went down by the Ramsgate steam-boat, to join the Thomas Grenville at the Lower Hope, accompanied by a party of kind relations and friends who were willing to let us see as much of them as we could before our necessary separation. Captain Manning had the yards of the ship manned, and fired a salute in compliment to us. The Grenville weighed anchor soon after we were on board, but met with an adverse wind, and advanced a very little way down the river.

On the 17th we had again baffling winds, and could not get round the North Foreland. About two o'clock, on the morning of the 18th, a fine north breeze sprung up, which carried us very soon into the Downs. We lay off Deal about six hours, waiting for passengers and a fresh supply of water, much to the vexation of the old pilot who bitterly regretted that so fine a breeze was allowed to re-

main useless. It continued, however, and we set off auspiciously at six the same evening, sailing with the wind so well on our quarter, and through so smooth a sea, that though the breeze grew strong in the night, the motion of the ship was hardly perceptible.

In the course of the day I had proposed to read evening prayers regularly, which was received with readiness on the part of Captain Manning. Accordingly, after tea, I repeated, with the party assembled in the cuddy, the General Confession, Lord's Prayer, Petition for all conditions of Men, General Thanksgiving, &c.

On the 20th the ship's company were busied, during the early part of the day, in lowering the quarter-deck guns into the hold, and getting up the baggage for the passengers; an operation which, we are told, is to take place once a fortnight. The effect was singular; the whole deck being strewed, during the greater part of the morning, with trunks and packages either shut or open, looked as if we had been boarded and rifled by pirates. To-day I finished "Quentin Durward," which I had kept as a resource of amusement for the voyage. I began it yesterday, and could not stop till I had quite eaten up my cake. It will, however, bear reading over more than once. I am, certainly, much pleased with it. It has more talent and interest as a story than most which have lately proceeded from the same quarter. Lewis the XIth is powerfully

drawn, though, notwithstanding the superiority of his talents, he does not, as a rich and vivid portrait, so completely please and amuse me, as James I. in "Nigel." Yet between the two monarchs there are many points of resemblance. Ludovic Leslie is but a very ordinary daubing of the Scots mercenary soldier, and only serves to remind us, unpleasantly, of Dugald Dalgetty, and most absurdly, and to the ruin of the conclusion of the story blunders at its end into the triumph which the wishes of the readers had reserved for his nephew. Quentin himself is precisely the Page of "the Abbot:" a raw lively lad, thrown by accident into situations of great interest and intricacy, and, in no very probable manner, and by no great merit of his own, rising from poverty and obscurity to fame and great wealth, and the enjoyment of the object of his affections. The other characters, male and female, are mere sketches, but sketches of great talent and vivacity. I like them all, from the grave, courtly, sententious and tipsy old soldier Lord Crawford, down to the good-natured, stupid burghers of Leige, and the weeping and the laughing executioner. I would except, however, Hayraddin the Bohemian, whose sketch I think a complete failure; however ambitiously intended (and he seems to have been a favourite with the author) he is a very tame compound of Meg Merrilies, of Ronald Mac Eagh in "the Legend of Montrose," of Pacolet in "the Pirate," and of the dumb lady in the service of the Countess of Derby, as if a man, in his ambition after a new beverage, should

pour wine, whiskey, beer, and raspberry-vinegar into the same cup. And after all, Hayraddin, with all his talk about planets, palmistry, and atheism, does nothing but what a mere ordinary spy would have done as well, and what, if he had been employed to do, he never would have attempted under the disadvantage of any peculiarities of dress and manner. But though it is very easy to find fault with Quentin Durward, it is decidedly better than many of Scott's later works, nor is there any man now living but Walter Scott who could have written it. So ends the last critique that I shall, in all probability, compose for a long time to come!

On the 21st we had the same gentle breeze, which, though now shifted to nearly due North, answered our purpose extremely well. Our latitude this day at noon was 48° 9′ long. W. 7° 21′. The weather fine, though cruelly cold for Midsummer. I was this morning engaged by Scoresby's voyage to old Greenland, in 1822, but I find two circumstances for which, at sea, I was by no means prepared:—that, namely, we have no great time for study; and that for me, at least, there is so much which interests and occupies me, that I have no apprehensions of time hanging heavy on my hands.

June 22.—This day, being Sunday, the decks were all beautifully clean, having been well scrubbed on Saturday night. The awning was spread over the quarter-deck, and the capstan and sides

of the vessel concealed and ornamented with flags of different nations. Chairs were set for the officers and passengers on the poop, and round the afterpart of the deck, and spars laid across the remainder as seats for the sailors, who attended church in clean shirts and trowsers, and well washed and shaved. In the space between the capstan and half-deck was a small table set for me and the purser, who acted as clerk, and I read prayers, and preached one of my Hodnet Sermons, slightly altered, to a very attentive and orderly congregation, of altogether, I should think, 140 persons. The awning made really a handsome church, and the sight was a very pleasing one.

June 24.—This morning we were roused, after a night of much vexatious rolling, by the intelligence that a sail was in sight, by which we might send letters to England. I had some ready and finished others. She was pretty close with us at about eight; a small dark-sided brig, of very beautiful build, and with a British pendant, which made her pass for a man of war, though, on a nearer approach, the apparent slovenliness of her equipment, and a crowd of foreign and dirty-looking people on board, gave rise to various conjectures. Captain Manning hoisted out one of his cutters with ten oars, besides the quarter-master and the midshipman who commanded, a handsome boat, making, from the appearance of the men, and their discipline, a show little inferior to that of a man of war. He sent our letters, together with two newspapers,

and two bottles of milk, a present which he said would fairly pay for the carriage of our despatches to England. She turned out to be a Falmouth packet, nine days out of Lisbon, crowded with different adventurers who had volunteered their services to the Spaniards and Portuguese, and were now returning dispirited and disappointed.

About noon several porpoises were seen, and a remarkable fish passed the ship, which some of the sailors called a devil-fish, others, I believe more correctly, a sun-fish. It was a very large and nearly circular flat fish, with, apparently, some rather vivid colours about it, like those tints which are found in the jelly-fish. It impelled itself forward by lashing the water with its tail, and swam exactly on a level with the surface. I, at first, thought that it was dead, but was soon satisfied to the contrary. The sailors seemed to regard it as a curiosity. The afternoon was cloudy, cold, and rainy, a bad summer's day in England, and what I should have still less expected in the parallel of Spain.

June 25.—We had this day a considerable swell with a foul wind, though not much of it. A grampus came close to the ship and played round us for some time. In his apparent size he disappointed me, though every body said that if he had been on deck, he would have measured fourteen or fifteen feet. He presented, as I should conceive, a complete miniature of a whale, blowing out water in

the same manner. I find, indeed, that Captain Manning, and most persons on board, suppose that the grampus is only a young whale; another, or the same grampus, in the course of the day was seen chased by a group of porpoises, and a real (or full grown) whale was also seen, but I was not then on deck. The wind sunk again before evening; a number of little birds, like swallows, continued flying on the surface of the water and piping. The seamen called them "mother Carey's chickens," and said that a storm might be expected. Accordingly, on the wind rising a little after sun-set, all hands were called to take in the royal or upper top-gallant sails, and the company were told off with a reference to the duties expected from them with more than usual hurry. It blew hard about ten o'clock, and from two to three the storm was regarded as serious.

On the morning of the 26th nothing remained but a violent rolling and pitching sea.

June 30.—Two brigs were seen in the offing in the same course with ourselves, one of which gained on us fast, and overtook us about 3 p. m. She was the Christiana of Liverpool, in ballast, bound for Bahia, and to touch at Madeira by the way. An opportunity thus offered of sending our letters to the latter place, and thence to England.

The poop of the ship would be no bad place for air, study, or recreation, (it is indeed used as such

by most of our young writers and cadets,) had it not the terrible drawback of a vile stench from the wretched imprisoned fowls, whose hen-coops cover it. These miserable birds suffer dreadfully for the gratification of our luxury. Though less crowded on board the Grenville than in most vessels of the kind, they are even here packed like bottles in a rack, with hardly room to stir.

July 2.—During the night we made a somewhat better progress than we had done for a good while. The breeze continued to freshen from the N.E. and the day was pleasant. A vessel bound for London, three days from Funchal, passed us at dinner-time. We regretted bitterly that we had sent our packets by the Christiana, and that we had, (now that so much better an opportunity occurred,) nothing ready to despatch; but it was not to be helped. Captain Manning hailed the vessel, and asked her Master to report at Lloyd's that he had spoken the Thomas Grenville in such a latitude, "all well," so that this, at least, our friends will have the satisfaction of seeing in the newspapers ere many days are over. My wife's eyes swam with tears as this vessel passed us, and there were one or two of the young men who looked wishfully after her. For my own part I am but too well convinced that all my firmness would go if I allowed myself to look back even for a moment. Yet, as I did not leave home and its blessings without counting the cost, I do not, and I trust in God that I shall not, regret the choice I have made. But knowing how much

others have given up for my sake, should make me both more studious to make the loss less to them, and also, and above all, so to discharge my duty, that they may never think that these sacrifices have been made in vain.

July 3.—We made an excellent progress during the night. At about five in the evening we saw Madeira on our larboard bow. The horizon was unfortunately hazy, and the night shut in with clouds, otherwise we should, about an hour after, have had a fine view of the land at about twenty miles distance on the beam. As it was we could barely distinguish its outline through the mist; but the very sight of land, and the sense of progress which it communicated were very exhilarating, and kept us all on deck till it was quite dark. During this evening the gale and the sea had continued to increase; some of the cabins on the gun-deck had shipped water; Mr. Burnet predicted uncomfortable weather; and the Captain, though he did not shorten sail, gave orders to have all the lower ports secured. We went to bed, therefore, not unprepared for a little tossing, though certainly not for all that followed. The wind was high during the night, and the swell more than commensurate, and our furniture, though we had secured it with unusual care, seemed alive. The moon, during the latter part of the night, was clear, and the view of the following surge from the cabin windows, was very majestic; but to enjoy it, it was necessary to hold hard with both hands.

July 4.—The gale and tossing continued all the forenoon; complaints of sleeplessness, broken heads and shins, were universal; and we were only comforted by the assurance that we had seen, probably, the worst of the ship's rolling, and that, even off the Cape of Good Hope, nothing more than this was reasonably to be apprehended. Our progress too was very cheering. Our run during the last twenty-four hours was computed at 200 miles, and our latitude at twelve was 31° 10′.

July 5.—Nothing very material occurred this day, excepting that some flying-fish began to be seen round us, but of so small a sort, that, though they were numerous, it was a long time before I could distinguish them from the spray among which they fluttered.

July 6.—We had Divine Service, and I read a sermon on the Epistle for the day[1]. I did not feel quite sure whether the subject were too difficult for the major part of my audience or no. But I thought its discussion might, at all events, be serviceable to the educated part of my hearers, and I did not despair of making myself understood by the crew. I am inclined to hope that I succeeded with many of them. All were very attentive, and the petty officers, more particularly, heard me with great apparent interest. I am, on the whole, more and more confirmed in the opinion which Horsley has expressed in one of his Sermons, that a theo-

[1] Sixth Sunday after Trinity.

logical argument, clearly stated, and stated in terms derived from the ancient English language exclusively, will generally be both intelligible and interesting to the lower classes. They do not want acuteness or the power of attending; it is their vocabulary only which is confined, and if we address them in such words as they understand, we may tell them what truths we please, and reason with them as subtilely as we can.

The flying-fish to day were more numerous and lively. They rose in whole flights to the right and left of the bow, flying off in different directions, as if the vast body of the ship alarmed and disturbed them. Others, however, at a greater distance, kept rising and falling without any visible cause, and, apparently, in the gladness of their hearts, and in order to enjoy the sunshine and the temporary change of element. Certainly there was no appearance or probability of any larger fish being in pursuit of even one hundredth part of those which we saw, nor were there any birds to endanger their flight; and those writers who describe the life of these animals as a constant succession of alarms, and rendered miserable by fear, have never, I conceive, seen them in their mirth, or considered those natural feelings of health and hilarity which seem to lead all creatures to exert, in mere lightness of heart, whatever bodily powers the Creator has given them. It would be just as reasonable to say that a lamb leaps in a meadow for fear of being bitten by serpents, or that a horse gallops round

his pasture only because a wolf is at his heels, as to infer from the flight of these animals that they are always pursued by the bonito.

July 8.—The sun was now fairly to the north of us, and our trade-wind, though light, was steady. One of the sailors, a lad about seventeen, was accused of having, in wanton cruelty, stabbed and cut a sheep so severely that it bled to death. He had been cleaning knives near the sheep-pen, and the animal was found in this condition shortly after. He protested his innocence, and said the sheep had thrown down a board on which the knives were laid. This story was a lame one; but, with a very praise-worthy moderation, Captain Manning merely ordered him for the present into confinement, till the business could be more accurately inquired into. It is, he says, his general rule, and the rule of most captains in the Company's service, never to punish without a regular trial, or without some pause intervening between the accusation and the enquiry.

July 9.—The boy's trial came on, but he was discharged for want of sufficient evidence, with a suitable admonition. The day was fine. We were on deck the greater part of the morning, having transferred our Hindoostanee lecture thither. Our course continues south-west; our latitude 20°. 57'. longitude 24°. 32'. The favourable breeze almost became a gale towards night; but we had less rolling than on former occasions.

July 11.—A flying-fish fell on deck this morning, and I examined it with much interest. The form and colours are not unlike a herring's, with the addition of the two long filmy fins which support the animal in its short flights. This, however, was, as we were assured, a very small specimen, not exceeding the size of a small sparling or smelt.

July 13.—We had divine service on deck this morning. A large shoal of dolphins were playing round the ship, and I thought it right to interfere to check the harpoons and fishing-hooks of some of the crew. I am not strict in my notions of what is called the Christian Sabbath; but the wanton destruction of animal life seems to be precisely one of those *works* by which the sanctity and charity of our weekly feast would be profaned. The seamen took my reproof in good part, and left the mizen chains where they had been previously watching for their prey. I trust that they will have other and better opportunities of amusement; this was a truly torrid day.

July 15.—A hot and close day, with much swell and little or no wind. The sails flapped dismally; the foretop sail was split; and I saw with interest the dexterity of the sail-maker in repairing the damage without unbinding it from the yard. The evening was such as to portend both rain and wind, and one of the men at the helm said that "he hoped it would blow its hardest," so weary were

the sailors of this dull and uninteresting weather. Lat. 9°. 50′. In the course of this day some of the seamen went round to solicit subscriptions from those who had not yet passed the line. They shewed considerable anxiety for any decayed finery which the ladies might supply them with, as decorations for Amphitrite; and I was amused to learn that they had a copy of Took's Pantheon, which they were diligently consulting in order to make their costume as like as possible to the authentic dress and equipment of the classical Neptune and his family.

July 18.—The night was very blustering and rainy, and the motion of the vessel unpleasant. Our progress, however, continued rapid, and the wind favourable. A sail was, about ten, seen a-head, steering the same course with ourselves. On nearing her she shewed Danish colours. Captain Manning expressed some little surprise at this meeting. The Danish flag, he said, was almost unknown in India, whither, apparently, this vessel was bound. The Danes have indeed a nominal factory, and a Consul at Serampore; but what little commerce is carried on is in the ships of other nations. In the harbour of Calcutta (and no large vessels mount so high as Serampore) he had never seen the Danish flag. This seems strange, considering how long the Danes have been in possession not only of Serampore, but of Tranquebar. The Swedish flag, he said, was never seen in the Indian seas. I have been pleased, in my different conversations with

our officers concerning foreign seamen, to find that the American sailors bear a better character now with those of our own country than I had understood, or than they really used to do. They are not so grievously addicted to lying as they were once said to be. They have less animosity against the English than formerly, and their character seems to have recovered its natural English tone. One of the officers spoke well of their conduct even during the late war. A Company's ship, he said, on board which he was serving, had a number of American prisoners to take home, who, for the additional allowance of provisions usual on such occasions, undertook to assist in navigating the ship. In this situation they behaved extremely well, and, at length, when a vessel, supposed to be an American, hove in sight, and an action was expected, they came forward in a body to desire to be sent below, being equally resolved neither to fight against their country, nor to break their faith with their captors. All the officers agreed in speaking very ill of the French, and of their conduct towards their prisoners. This last they described as being, in the highest degree, brutal and ungenerous. They said, too, that it was the fault of the private seamen more than of the officers. The latter would often have been kinder, had it lain in their power, to the English than they usually were; but they could not prevent their men from insulting and abusing them, pilfering their provisions and water, spitting and pouring filth on them through the gratings, and, whenever an opportunity offered, beat-

ing and throwing things at them. An Englishman on board a French ship, they said, was always half-starved, and abominably treated, and they spoke of the national temper, as shewn in their seamen, as utterly unkind, unchristian, and unmanly. This is a sad picture, but they who gave it me were neither interested in speaking untruly, nor, that I could perceive, inclined to judge harshly of others. How far the character of the uneducated French in general may have suffered under the influence of the Revolution and its consequences, or what circumstances may operate to depress the character of their seamen below the rest of the nation, my informants had not the means of judging.

July 20.—To-day, notwithstanding some threatening appearances in the morning, we had our usual prayers and sermon. During the former I found that sea-*knees* were necessary, as well as sea-*legs*, since the vessel was so much on one side, that, while kneeling on a chair, (which I was obliged to do rather than on the deck, in order that my congregation might hear me,) I had some difficulty in keeping either myself or my support from going to leeward. The afternoon and evening were pleasant, but though the congregation at Church was very good, there were many absentees at dinner. Two large brown birds, which the sailors said were "boobies," flew some time round the ship this evening. I began to day translating St. John's Gospel into Hindoostanee.

July 22.—The day was pleasant and the night beautiful, just such an one as a poet or a painter would wish to describe or represent at sea. I was pleased, while looking over Gilchrist's Guide, with a little Ode by Koodrut, of which the following is an imitation.

Ambition's voice was in my ear, she whisper'd yesterday,
" How goodly is the land of Room, how wide the Russian sway!
How blest to conquer either realm, and dwell through life to come,
Lull'd by the harp's melodious string, cheer'd by the northern drum!"
But Wisdom heard; " O youth," she said, " in passion's fetter tied,
O come and see a sight with me shall cure thee of thy pride!"
She led me to a lonely dell, a sad and shady ground,
Where many an ancient sepulchre gleam'd in the moon-shine round.
And " Here Secunder sleeps," she cried;—" this is his rival's stone;
And here the mighty chief reclines who rear'd the Median throne.
Enquire of these, doth aught of all their ancient pomp remain
Save late regret, and bitter tears for ever and in vain?
Return, return, and in thy heart engraven keep my lore;
The lesser wealth, the lighter load,—small blame betides the poor."

The last two lines are not in the original, which I thought, though perhaps I was wrong, ended too abruptly without some such moral. My little Emily will probably know, before she reads the above, that " Room" is the Oriental name for the Turkish empire,—that " Secunder" is Alexander the Great,—and that the founder of the Median throne is Ky-kaoos, or Deioces.

July 25.—To-day the first or introductory part of the ceremony usual on passing the line, took place. Soon after dark Neptune's boat was supposed to approach the ship, of which notice was given, in the regular form, to the officer on watch.

A sailor from the fore-chains, in a dismal voice aggravated by a speaking-trumpet, hailed Captain Manning as if from the sea, and after a short conversation carried on with becoming gravity, Neptune was supposed to take his leave, and a barrel, with a lighted candle in it, was sent off from the fore-chains to represent his boat dropping astern. I was much struck by the time during which this continued visible at intervals, rising and sinking on the swell, till it was, at least, two miles distant, and I grew tired of watching it. Our latitude was this day 2° 10′ N. Several large birds were seen, which we were told were "tropic birds."

July 26.—To-day we passed the line, and the greater part of it was spent in the mummeries usual on such occasions, which went off very well and in good-humour. The passengers were not liable to the usual interrogatories and shaving, but the male part of them took their share in the splashing and wetting, which made up the main fun of these naval saturnalia. I was a good deal surprised at the contrivance exhibited by the masqueraders, in dressing out (with help of a little oakum and paint, a few fish-skins and decayed finery) the various characters of Neptune, Amphitrite, Mercury, Triton, &c. with far more attention to classical costume than I expected. With the distance and usual aids of a theatre, the show would not have been contemptible, while there was, as might be supposed, a sufficient mixture of the ludicrous to suit the purposes of fun and caricature.

July 27.—We had again prayers and a sermon.

July 28.—Our progress continued rapid and our course favourable. The latitude to-day was 4° 40′ S. The night was very beautiful; and from our situation on the globe, we had the opportunity of seeing many of the most considerable constellations of both hemispheres. Those of the northern heaven fall far short of the other in number and brilliancy; even the *cross*, for which I had looked with much earnestness of expectation, and in which I had long taken a sort of romantic interest, is neither extensive nor conspicuous except from the comparative paucity of its neighbours. The Great Bear still (though on the verge, instead of being at the summit of the sky) retains its splendid pre-eminence over the whole host of heaven. The Pole Star has disappeared. The Magellanic clouds are not yet visible.

We have now been six weeks on board. How little did I dream, at this time last year, that I should ever be in my present situation! How strange it now seems to recollect the interest which I used to take in all which related to Southern seas, and distant regions, to India and its oceans, to Australasia and Polynesia. I used to fancy I should like to visit them, but that I ever should be able to do so, never occurred to me. Now that I shall see many of these countries, if life is spared to me, seems not improbable. God grant that my conduct in the scenes to which he has appointed me, may

be such as to conduce to His glory, and to my own salvation through His Son!

July 30.—Our progress again good. The weather continues pleasant and remarkably cool for the latitude. The wind brisk and sea rough. The evenings now shut in very soon; and, even at tea, it is necessary to have the lamps lighted in the cuddy.

July 31.—Our latitude this day was 12° 54′. A fine run, and one of the longest which Captain Manning remembers making in this part of the voyage. Yet, which is remarkable, all the vessels, the track of which is pricked on his great chart, appear to have made their longest run nearly in the same latitude. Captain Manning thinks that the strength of the wind in this particular part of the ocean is occasioned by the projection of South America, and the rarified state of the air over so large a tract of land within the tropics.

August 1.—The wind became very high towards night, and the main top-gallant sail was split in pieces. Two circumstances struck me as remarkable this evening. First, that when the gale grew strong about sun-set, the sky was *clear* in the wind's eye, while to leeward of us, came a very heavy bank of clouds, which retained its figure and position as steadily as if it were land. The second that, every now and then, there was a total cessation of wind, a *lull*, as the seamen called it, for two or three minutes, after which the gale revived with more

vehemence. Both these features were pointed out to me as indications of the gale being likely to continue for some time and to be serious. We have, however, reason to be thankful that except a good deal of tossing, no harm occurred; nor did the gale increase to such a degree as to become alarming to those who were least accustomed to the sea.

August 3.—Our day again fine, and the gale at first hardly exceeded a stiff breeze. In the course of the afternoon, however, the wind again rose. The sea was very high, and the motion of the ship great and troublesome, pitching, rolling, and performing all sorts of manœuvres. We assembled to prayers at half-past ten o'clock with some difficulty; the crew all *stood* in consequence of the inconvenience of arranging the spars as usual, and I therefore made the service shorter. Instead of a Sermon, I gave notice of a Communion for the following Sunday; and, in a short address, enforced the propriety and necessity of attendance on that ordinance, and answered difficulties, &c. The nights are now completely dark by six o'clock.

August 4—8.—I do not think that any thing very material has occurred during these days. The wind has varied in our favour, and is now N.E. by E. which enables us to make a good deal of easting, and our course is regarded as a very good one. Our progress through the water has been rapid; at an average, during the last three days, of seven and a half knots an hour, and to-day frequently

ten and eleven. The motion is, of course, considerable, but the weather is very delightful. Yesterday was downright *March* weather, while to-day has all the freshness, mildness, and beauty of an English May. Great numbers of birds are seen round the ship, and we are told that, as we approach the Cape, their numbers will increase daily. Those called "Cape Pigeons" are very pretty, not unlike the land bird, the name of which they bear, and which they are said to resemble in flavour. For these last three days, the existence or non-existence of the island of Saxenberg, has been a frequent topic of conversation. Captain Manning and his officers evidently incline to the affirmative, on the ground that it is more probable that a small isle, a little out of the usual track, should have escaped general notice, than that three different captains of vessels should have told a deliberate falsehood without any apparent motive. That a brig sent out to ascertain the fact should have failed in making the discovery, they do not regard as at all extraordinary. They quote repeated instances of vessels from India having failed to find St. Helena; and I think I can perceive that they do not rate the nautical science of many commanders in the Navy very highly. They admit, however, that if Saxenberg Island exists at all, it must be set down wrong in all the charts, and in the reckonings of its pretended discoverers; and that if ever met with again, it must be by accident. This, they say, will be the less likely, because delusive appearances of land are so common in these latitudes of the At-

lantic, that a real island, if seen, would be very likely to pass, among the rest, as a fog-bank, while the prevailing winds generally confine vessels to one or the other of two courses, according as they are outward or homeward bound; so that, in fact, abundance of unexplored room still exists, and is likely to exist, in the southern Atlantic, for two or three such islands as this is represented to be. Captain Manning says that he always, if he finds himself at all near the supposed situation, keeps a good look-out. He says that all the older charts, particularly the Dutch, abound in islets, rocks, and shoals, the very existence of which is now more than doubtful. Some of these dangers he conceives to have been fog-banks, some to have been a repetition of those named elsewhere, but of which the site had been mistaken; others, however, he thinks, were pious frauds, inserted on purpose to make young mariners look about them.

August 9.—This morning I saw, or thought I saw, a common white sea-gull, a bird in which I could hardly be mistaken, and which, in size and other respects, sufficiently differs from the Cape pigeons. It, however, rarely goes far from land, and is therefore considered as a presumption that Saxenberg really exists somewhere in the neighbourhood. Nor is this all; one of the crew saw this morning a piece of sea-weed, and two of the passengers a large crab, both equally strong evidences of such a vicinity. From that vicinity, however, we are fast proceeding; and this, if Saxenberg

exists, is probably all that we shall see of it. While such a topic, however, was under discussion, we almost overlooked, (what else would have drawn general attention,) that the first albatross which we have seen, made its appearance to-day, sailing majestically around us on its wide dusky wings, unquestionably one of the largest birds which I ever saw. During these last two nights the motion of the vessel was so violent as to throw my cot far beyond its usual bounds, against the cabin-lockers and chest of drawers. After several rude shocks of this kind, I unhooked and stretched it on the deck; but even there, the inclination of the ship was such, that I had some difficulty in keeping myself and my bed from parting company, and slipping or rolling to leeward.

August 10.—Last night I again slept on the floor, and passed it still more uncomfortably than on former occasions, insomuch that I almost determined rather to run the risk of blows and bruises aloft, than to encounter the discomforts of the new method. This morning, however, the wind became again moderate, and I finished and preached my sermon, and, afterwards, administered the sacrament to about twenty-six or twenty-seven persons, including all the ladies on board, the captain, and the greater part of the under officers and male passengers, but, alas! only three seamen. This last result disappointed me, since I had hoped, from their attention to my sermons, and the general decency of their conduct and appearance, that more

would have attended. Yet, when I consider how great difficulty I have always found in bringing men of the same age and rank to the sacrament at Hodnet, perhaps I have no reason to be surprised. On talking with one of the under officers in the evening, he told me that more would have staid, if they had not felt shy, and been afraid of exciting the ridicule of their companions. The same feeling, I find, kept one at least, and perhaps more, of the young cadets and writers away, though of these there were only two or three absentees, the large majority joining in the ceremony with a seriousness which greatly pleased and impressed me. And the same may be said of all the midshipmen who were old enough to receive it. One of the young cadets expressed his regret to me that he had not been confirmed, but hoped that I should give him an opportunity soon after our arrival at Calcutta. On the whole, the result of the experiment, (for such it was considered,) has been most satisfactory; and I ought to be, and I hope am, very grateful for the attention which I receive, and the opportunities of doing good, which seem to be held out to me. I am the more so, because Mr. B—— had, a few days before, predicted that I should have not above one or two communicants at most; and added, as a sort of apology for himself, that he was brought up in the Church of Scotland, and therefore held all *ceremonies* superfluous and unavailing. I reminded him that his Church and mine *agreed* in the efficacy and necessity of occasionally receiving the Communion, but the conversa-

tion went no further. Possibly he meant that the *forms* required by the Church of England, where they differ from those of Scotland, were such as he did not approve of. If so, as I have reason to believe that many persons, both in Scotland and on the Continent, have strange notions of our ceremonies, his having been an accidental spectator of them, (for he was on the poop all the time) may remove some of his prejudices. I observed, indeed, that many of the seamen, though they did not join us, looked on after they had left the quarter-deck with much seeming interest, and I almost hope, that if another opportunity occurs before our landing in Bengal, more will attend. Of the young men who did attend, I was happy to observe that they had all religious books in their hands in the course of the evening, and that they appeared, indeed, much impressed.

How different is the treatment which I meet with in the exercise of my duties on ship-board from that of which Martyn[1] complains! A great change, indeed, as every body tells me, has, since his time, occurred in the system of a sea life. Most

[1] Henry Martyn went out to India, as Chaplain on the Bengal Establishment, in the year 1805. He translated the Testament and Book of Common Prayer into Hindoostanee; and on finding that the existing translation of the former into Persian was unfit for general use, he undertook a journey into Persia, and, with the assistance of some intelligent natives, completed a new version of the Testament, and also translated the Psalms into that language. He died at Tocat, on his return to England, in the year 1812. A memoir of his life, with his journal, has been published by the Reverend John Sargent.—Ed.

commanders of vessels are now anxious to keep up, at least, the appearance of religion among their men; and, in many cases, the danger is said to be, not from neglect, but fanaticism. To this the custom (which is now extremely common both in the navy and the merchant service,) of *prayer-meetings* among the crew, where each, in turn, delivers an extempore address to the Almighty, must greatly contribute; and I hardly know whether a custom, (however well meant, and however comfortable, and often most edifying to men thrown into close contact with each other, surrounded by dangers and hardships, and removed from all regular ministry of the Gospel,) has not these benefits counterbalanced, by the self-conceit, the enthusiasm, and divisions in faith and doctrine which may arise from it. Yet the practice, after all, is one, which none could venture to *forbid,* and the dangers of which may be materially abated by supplying these good men with some better guides to devotion than their own extemporaneous invention—and, still more, by a regular performance of Divine service according to the English Liturgy, wherever, and whenever this is possible. On board the Grenville, though the men are extremely orderly, no *prayer-meetings* have been yet thought of, nor, for the reasons which I have mentioned, do I wish for them. The men, however, are extremely well supplied with bibles, prayer-books, and religious tracts, which many of them read aloud to their less educated messmates every evening. The boys sent by the Marine Society have regular instruction in the

Scriptures every day; and the schoolmaster, Peacock, is an excellent man, who, I have reason to believe, does much good among his messmates, and is very assiduous and intelligent in teaching those who are immediately under his care. Of Captain Manning himself I had previously heard an excellent character, and find every thing true which had been reported.

August 11.—We had a good night, and a smooth though rapid progress. I had the happiness of hearing, for the first time, my dear little Emily repeat a part of the Lord's Prayer, which her mother has been, for some days past, engaged in teaching her. May He who, "from the mouth of babes and sucklings" can bring forth His praise, inspire her heart with every thing pure and holy, and grant her grace betimes, both to understand and love His name!

After writing out my usual translation, I occupied myself during the morning in mastering, by help of Gilchrist's preposterously arranged vocabulary, some of the Hindoostanee poetry in his "Guide." I have thus more and more convinced myself that, what is called, the florid Eastern style, is chiefly to be found in translations, and that the characteristics of the originals are often rather flatness and vapidity, than exuberance of ornament. But I really feel my liking for these studies increase as, by progress, they become less difficult. This is, however, too early a day for me to form

any fixed opinion on either Hindoo or Persian literature.

August 14.—We passed some sea-weed this morning, which was considered as a singular and perplexing occurrence, since no Saxenberg was ever suspected in our present neighbourhood. It probably came from Tristan d'Acunha. Several whales, some of them of a large size, played round the ship for above half an hour. I obtained a very favourable view of one of them, which struck me from its perfect resemblance to the grampus which I had seen before, both in shape, and the colour and smoothness of its skin. The water which it blew through its nostrils appeared in a form something different from what I had expected. I had imagined, I hardly know why, that it was to be a small high slender *jet-d'eau,* whereas it escaped in a thick white cloud, like the steam from an engine, and with pretty nearly the same noise. I was pleased to witness the apparent happiness of these poor animals, which were supposed to be two old ones with one or more young; and rejoiced that no southern whaler was in sight. While we were gazing at these leviathans, one of the midshipmen caught a sea-bird on a hook; it was said to be a "Cape hen," (I believe a Gannet,) a little larger than a large goose, with brown glossy feathers, large white eyes with black pupils, a broad yellow bill, very slender legs, broad webbed feet, and long wings resembling those of a kite. It bled a little, but seemed very slightly injured by the hook.

When set down on the deck, it looked round without any appearance of fear, but endeavoured in vain to rise, its wings being too long to admit of its doing so from a plain and solid surface. Mr. Gresley took a drawing of it, after which it was, by the unanimous consent of the spectators, returned in safety to the sea. During its continuance on deck, it had shewn marks of sickness, which Captain Manning said these birds generally did in such a situation; and even when in the water it seemed for some time a little languid. By degrees, however, it began to ply its web-feet and wings at the same time, and scudded rapidly over the surface of the calm sea, with a motion between flying and swimming. Nothing can be more genial than the climate of this day, or more resembling a fine May morning in England. The month, however, answers to our February; so that we may yet look for some bitter March winds before we shall have passed the Cape. In the evening another bird, of appearance nearly similar to the foregoing, but smaller, and with a more crooked beak, was caught, but, less fortuate than the other, was killed for the sake of having his skin stuffed. This last seems to be the bird called the sea-parrot.

August 15.—Another fine night. The wind has gone considerably astern of us, and studding-sails are set on the foremast. Lat. 35° 20′ E. Long. 1° 54′. Last night I believe we all thought much of home, as we passed (which occurred at about nine o'clock) the meridian of Greenwich. It was a

pleasing, though almost painful task, to figure to ourselves the different employments of our friends in different places in England. God bless them! While our minds were thus occupied, a chance appeared to have been drawing near of communicating with them sooner than we expected. A vessel this morning came in sight, which Captain Manning apprehended to be bound to the Cape. Every body went in all haste to finish or write their letters. I had already a huge packet accumulating. We came up with the stranger about three o'clock; she shewed English colours, and proved to be a brig belonging to the Mauritius, and bound thither, sixty-four days from Bourdeaux. Captain Manning sent a boat on board, with the purser, partly to learn whether she was to touch at the Cape, partly to try to purchase some claret. Major Sackville and I went in her. Our visit was of use to the crew, both as Captain Manning sent them the true longitude, which they had not got by more than two degrees; and as we undertook the care of a packet of letters which they wished to forward to Calcutta. They were not to stop at the Cape, so that our packets turned out to have been made up in vain. The Grenville looked very well when her stern was towards us. She is really a fine vessel, and looks like a fifty-gun ship of war; she has completely established her character for fast sailing, having fairly distanced every vessel which she has fallen in with, except the Christiana, whom we spoke off Madeira, and who was so much favoured by the light wind and other cir-

cumstances, as to make her superior progress no cause of wonder. I am glad of this on all accounts, as it not only expedites our voyage, but makes our kind-hearted Captain completely happy. The weather continues beautiful. On returning to the Grenville I saw my little girl at one of the cabin windows, who shewed great delight in recognizing me. She had been much distressed at seeing me go off in the boat, and twice began crying. All this, which, I trust, may be considered as indications both of intelligence and affection, interests me so much that I cannot help writing it down, in the hope that I may read it with increased interest and pleasure one day when her matured good qualities may fulfil the present hopes of her parents, and give those parents a daily increasing motive for gratitude to Him who has lent her to them. Dear little thing! I did not suppose, before I possessed her, how closely a child of her age can entwine itself round the heart.

I have been reading Hindoostanee to myself, and this morning finished the following translation of one of the poems in Gilchrist's Hindoostanee Guide. From his *Paraphrase,* I cannot say I derived any great assistance. I have, however, endeavoured to be more faithful than he has been, though the "ruhe ruhe" of the original is, I admit, untranslateable, and only to be imitated afar off.

SONNET BY THE LATE NAWÂB OF OUDE, ASUF UD DOWLA.

In those eyes the tears that glisten as in pity for my pain,
Are they gems, or only dew-drops? can they, will they long remain?

Why thy strength of tyrant beauty thus, with seeming ruth, restrain?
Better breathe my last before thee, than in lingering grief remain!

To yon Planet, Fate has given every month to wax and wane;
And—thy world of blushing brightness—can it, will it long remain?

Health and youth in balmy moisture on thy cheek their seat maintain;
But—the dew that steeps the rose-bud—can it, will it long remain?

Asuf! why in mournful numbers, of thine absence thus complain,
Chance had joined us, chance has parted!—nought on earth can long
remain.

In the world mayst thou, beloved! live exempt from grief and pain!
On my lips the breath is fleeting,—can it, will it long remain?

August 17.—Read prayers and preached. The sea was too high to allow the men to sit down, or the awning to be hoisted, and it was extremely cold, a thorough English March morning. Our run since yesterday has been 234 miles. Lat. 35° 23′. E. long. 11°. 6′.

August 18.—The same breeze, which has now encreased to what seamen call a *strong gale*, with a high rolling sea from the south-west. Both yesterday and to-day we have had the opportunity of seeing no insufficient specimen of those gigantic waves of which I have often heard as prevailing in these latitudes. In a weaker vessel, and with less

confidence in our officers and crew, they would be alarming as well as aweful and sublime. But, in our case, seen as they are from a strong and well-found ship, in fine clear weather, and with good sea room, they constitute a magnificent spectacle, which may be contemplated with unmixed pleasure. I have hardly been able to leave the deck so much have I enjoyed it, and my wife, who happily now feels very little inconvenience from the motion, has expressed the same feelings. The deep blue of the sea, the snow-white tops of the waves, their enormous sweep, the alternate sinking and rising of the ship which seems like a play-thing in a giant's hands, and the vast multitude of sea-birds skimming round us, constitute a picture of the most exhilarating, as well as the most impressive character; and I trust a better and a holier feeling has not been absent from our minds, of thankfulness to Him who has thus far protected us, who blesses us daily with so many comforts beyond what might be expected in our present situation, and who has given us a passage, throughout the whole extent of the Atlantic, so unusually rapid and favourable. The birds which surround us are albatrosses, and snow-peterels. The Cape pigeons have disappeared, being probably driven to shore by the gale. The other birds come from the southward, and are considered as indications of a tremendous storm in that quarter, from which our unusually northern course has exempted us. Lat. 34° 54′ E. long. 15° 30′. This day ends the ninth week of our abode on board the Grenville.

August 19.—During the night we made considerable southing, and passed the Cape. In the evening we had a distant but tolerably distinct view of the Cape Aguillas or Lagullos, the most southerly promontory of Africa. Our wind is now lighter, but the swell still great; such a swell, (and indeed much more, all things considered, than we now feel), is to be expected on the banks of Lagullos, a range of submarine mountains, of extent not yet ascertained, which project from the foot of Southern Africa, like a vast buttress to support it against the invasions of the Antarctic Ocean. The depth of water is considerable in every part of the bank, and consequently fish are scarce at any distance from shore. In the creeks and bays of the visible coast they are said to swarm. And thus we are in the Indian Ocean!

August 20—23.—We have been these four days beating to and fro on the bank of Lagullos, with a contrary wind or no wind at all, alternately, suffering a good deal from the motion of the vessel. On the 22nd we were on the supposed position of the Telemaque shoal, when a boy at the mast-head cried out, "breakers." They turned out, however, to be only the reflection of the sun on the waves. So that the existence or situation of this danger is still as dubious as ever.

August 24.—A southern breeze sprung up this morning, and we have begun our progress eastward anew, though at present inclining much towards

the south, where Captain Manning hopes to find the wind more settled. We had prayers and a sermon, but the weather was, as on last Sunday, too unsettled to permit the men to sit down, or the awning to be extended. The breeze has, however, put all the party into much better spirits, and considering the degree in which we have been previously favoured, a four or five days delay here is a trifling draw-back.

August 30.—Alas! our flattering breeze left us in a few hours, and from Monday till Thursday, we had very little wind, and that adverse; yet we did not remain absolutely stationary, having got into a powerful, and, hitherto, little known current, from the S. W. which forwarded us on our voyage almost as much as a light wind would have done. On Wednesday evening and Thursday morning more particularly, though the weather was such a perfect calm that the ship was absolutely her own mistress, and would not answer the helm, yet we found to our surprise, that during the twenty-four hours, we had advanced two degrees of longitude. On Thursday a light breeze blew, which, with the friendly help of the current, helped us on three degrees more. And on Friday and Saturday we had a stiff gale, which fairly placed us at twelve o'clock the latter day in lat. 36° 52′. E. long. 42°. 59′. This was, of course, not effected without considerable tossing.

The day was rainy, and the sea broke over the

quarter-deck fiercely. My wife, however, braved it, and walked a good deal, and all the men on board were in high spirits. Captain Manning said, "If there was virtue in canvass, he would make the run of the following day better than this;" which was 246 miles by the log, and I believe the best we have had during the present voyage. The current which so long befriended us is now replaced by another of an opposite tendency, appearing to come from the great channel of Mozambique, of which, in this day's run, we have been crossing the mouth. Our course is east, a little inclining to the north. The climate is very like that of England in spring. The passengers, however, and the young men more particularly, are not healthy, and several absentees are remarked from every dinner. Mr. Shaw says that he has seldom found a ship a favourable situation either for preserving or recovering health. The want of exercise and of mental employment sufficiently account for this. My own general good health I am convinced I owe in no small degree to my persevering walks on the quarter-deck, and my Hindoostanee studies. In these I certainly am not idle, though, alas! I cannot say much of my own proficiency.

On *Sunday* 31st, we had again prayers and a sermon, though the weather was too unsettled to admit of the men sitting down, and consequently the former were curtailed a little of their just proportion. Afterwards I went with Captain Manning and Mr. Elliott the surgeon, to visit the sick seamen, of

whom there were three or four more seriously indisposed than usual. One poor man who was recovering from the effects of a fall a few days before, which had threatened to affect his brain, was very intelligent, and grateful to God for his deliverance. The others were not so favourably disposed. I persuaded them, however, to meet me in the afternoon, and join in a few prayers.

Friday, September 5.—Here follows a version of part of this day's lesson from the Gulistân. It was the inscription, says Sadi, over the arched alcove of Feridoon's Hall.

"Brother! know the world deceiveth!
Trust on Him who safety giveth!
Fix not on the world thy trust,
She feeds us—but she turns to dust,
And the bare earth or kingly throne
Alike may serve to die upon!"

The next is not so good, but is almost equally literal: both seem to confirm my suspicions as to the real character of Asiatic poetry.

"The man who leaveth life behind,
May well and boldly speak his mind.
Where flight is none from battle field,
We blithely snatch the sword and shield;
Where hope is past, and hate is strong,
The wretch's tongue is sharp and long;
Myself have seen in wild despair,
The feeble cat the mastiff tear."

It is strange to see how flowery these passages become in Gladwin's translation; yet I can safely say that my rude lines are most like the original.

On Tuesday the 9th, at twelve, we were in lat. 26° 55′, long. 76° 44′, with a fine wind from the south-east, which every body on board was willing to hope was the "trade wind." In consequence we look forward to our probable arrival at Saugor anchorage before the 1st of October; and some of our party are almost tempted to murmur at the singular rapidity with which our passage has been favoured, as bringing us into India at an unwholesome season. For my own part, I have no apprehensions either for myself or those most dear to me. We are all, at this moment, in excellent health. Our habits of living have been, for some time back, such as are most likely to enable us to bear a change of climate without injury, and even during the worst and most sickly time of the year in Calcutta, by all which I can learn, little more is necessary to preserve health than to be strictly temperate, and to remain quiet during the heat of the day, and while it rains. And, indeed, while we are enjoying and have enjoyed such daily and remarkable protection from God during the whole of our voyage, it would be cowardice in the extreme to distrust His further mercies, or to shrink back from those dangers which, some time or other, a resident in India must expect to encounter, and which a new-comer is, perhaps, as able to bear as any other person. I therefore feel at present nothing but pleasure in the anticipation of our speedy arrival in that scene where I am hereafter to labour; or if I feel any anxiety, it is only as to the manner in which I may be able to acquit myself of duties so important, and in a

situation so new. Deus adjuvet per Jesum Christum!

Friday, September 12.—Few things now occur to insert except my progress in Hindoostanee. The following lines are also from the Gulistân, rather more loosely translated than some of those which have preceded them. I have, however, sufficiently preserved their character.

"Who the silent man can prize,
If a fool he be or wise?
Yet, though lonely seem the wood,
Therein may lurk the beast of blood.
Often bashful looks conceal
Tongue of fire and heart of steel.
And deem not thou, in forest grey,
Every dappled skin thy prey;
Lest thou rouse, with luckless spear,
The tyger for the fallow-deer!"

A tropic bird was seen to-day, very large, and white as snow, but without the two long tail-feathers which are his principal ornament. The immense distance from land at which these birds are seen is really surprising. The Isle of Bourbon is the nearest point, and that must be a distance of 2000 miles. For many days back the beautiful Cape pigeons have ceased to attend us.

On *Sunday, September* 14, we had again Divine service, and I afterwards (as has been my occasional custom for some time back) prayed with the sick below. Their number still continues inconsiderable, and there is no case of absolute danger,

though one poor lad has had a very tedious intermitting fever. Symptoms of our advanced progress are visible in the preparations making in the cutter, which Captain Manning is sheathing with zinc, and fitting up with masts and sails for the navigation of the Ganges. His good-nature and obliging disposition have spared us another preparation which at these times is usual. I mean, painting the ship previous to her appearing in harbour; an operation which must have made the whole population of the vessel miserable for some days. I am heartily glad to escape this.

September 18.—This evening we had a most beautiful sunset—the most remarkable recollected by any of the officers or passengers, and I think the most magnificent spectacle I ever saw. Besides the usual beautiful tints of crimson, flame-colour, &c. which the clouds displayed, and which were strangely contrasted with the deep blue of the sea, and the lighter, but equally beautiful blue of the sky, there were in the immediate neighbourhood of the sinking sun, and for some time after his disk had disappeared, large tracts of a pale translucent green, such as I had never seen before, except in a prism, and surpassing every effect of paint, or glass, or gem. Every body on board was touched and awed by the glory of the scene, and many observed that such a spectacle alone was worth the whole voyage from England. One circumstance in the scene struck me as different from all which I had been led to expect in a tropical sunset. I mean,

that its progress from light to darkness was much more gradual than most travellers and philosophers have stated. The dip of the sun did not seem more rapid, nor did the duration of the tints on the horizon appear materially less than on similar occasions in England. Neither did I notice any striking difference in the continuance of the twilight. I pointed out the fact to Major Sackville, who answered, that he had long been convinced that the supposed rapidity of sunrise and sunset in India had been exaggerated,—that he had always found a good hour between dawn and sunrise, and little less between sunset and total darkness. As, indeed, we are at present within three degrees of the line, we must, *à fortiori*, have witnessed this precipitancy of the sun, if it really existed any where, in a still greater degree than it can be witnessed in any part of Hindostan.

September 19.—I wakened before dawn this morning, and had therefore an opportunity of verifying, to a certain extent, Major Sackville's observations on a tropical sunrise. I had no watch, but to my perceptions his account was accurate. Our breeze continues very light, and the heat intense. Our progress, however is steady, and we were this day at twelve, south lat. 1° 16′. We had again a fine sunset which, though inferior to that of the day before, was decorated by two concentric rainbows of considerable beauty and brilliancy, the colours of the outer rainbow being arranged in a reverse succession to that of the usual prism, which

was visible in its companion. A night of glorious moonshine followed, with a moderate breeze, and we were supposed to pass the line about eleven o'clock A.M.

September 21.—Nothing remarkable occurred on the 20th. This morning we had divine service, with the awning up, and the crew seated, the first time that this has been possible since we passed the Cape. The weather continues fine, but *very hot*. In the evening we were apprehended to be about ninety miles from the coast of Ceylon, and a trick was attempted on the passengers, which is on such occasions not unusual, by sprinkling the rail of the entrance port with some fragrant substance, and then asking them if they do not perceive the spicy gales of Ceylon? Unluckily no oil of cinnamon was found on shipboard, though anxiously hunted for, and *peppermint-water*, the only succedaneum in the doctor's stores, was not what we expected to find, and therefore did not deceive us. Yet, though we were now too far off to catch the odours of land, it is, as we are assured, perfectly true, that such odours are perceptible to a very considerable distance. In the straits of Malacca, a smell like that of a hawthorn hedge is commonly experienced; and from Ceylon, at thirty or forty miles, under certain circumstances, a yet more agreeable scent is inhaled.

September 24.—A violent quall came on this morning about seven o'clock. Happily Captain

Manning foresaw it from an uneasy sensation in the ship's motion, and took in all possible sail, to the surprise of his officers, who saw no reason for the measure. He was, however, only just in time, for a moment after, we were laid nearly on our beam ends, and had we been carrying any thing like our previous sail, must have been completely dismasted. Tremendous rain followed, with some thunder and lightning, and continued the greater part of the day. Towards evening the rain ceased, and the wind became light. The weather was, however, thick and hazy, and I never saw so much lightning as continued to flash on every side of us during the greater part of the night. Several of the passengers think this symptomatic of the change of the Monsoon, the usual period of which, indeed, is not till the middle of next month; but it sometimes terminates prematurely, even as early as our present date. This possibility has a little damped the spirits of our party, since, though there are, I believe, several among us who will be almost sorry when our voyage is at an end, none of us can look forward without disappointment to the prospect of the indefinite delay, the uncertain weather, and probable hurricanes to which this event would expose us. No observation could be taken this day (*September* 25.) During the early part of the morning we lay completely becalmed, surrounded with very aweful and magnificent thunder-storms, which swept past us in all directions, but without coming nigh us. A water-spout was also seen, but at a distance. At length a light breeze arose, but

from the N. W., an unfavourable quarter. We were, however, able to get on with it in a tolerable, though not very direct course: in the evening it drew more aft, and, consequently, resumed in part, its proper character of S. W. Monsoon, though so light as to do little good. It is probable, however, that the slow progress of last night may have been a dispensation of great kindness towards us, since the officers are of opinion that a very severe storm has taken place in our present latitude, within the last few hours. An uncomfortable swell prevails, indicating something of the sort, and the number of insects and land-birds around us seem to imply that a hard gale has driven them so far out to sea. Among the insects several dragon-flies appear, precisely like those of England, and some very beautiful butterflies and winged grasshoppers. A turtle-dove and two hawks perched on the rigging, all so much fatigued, that the latter shewed no desire to molest the former. The day beautifully clear, but intensely hot. Both to-day and yesterday the fragrance of the land, or at least the peculiar smell which denotes its neighbourhood, was perceived by the experienced organs of Captain Manning and his officers; but I could not catch any thing in the breeze more than usual. We are all now in good spirits again, and the officers, more particularly, rejoice in having ascertained the latitude correctly, a circumstance agreeable at all times, but especially desireable when about to approach a dangerous coast, at a time of the year when the sun and stars are frequently obscured for weeks together.

September 27.—At eleven this day the Pagoda of Juggernaut, and the two known by the name of the Black Pagodas were visible from the mast-head, bearing N.W. about eighteen miles, and only distinguishable, on this flat coast, from sails, by those who were previously aware of their forms and vicinity; three or four vessels were seen at the same time, supposed to be small craft engaged in the coasting trade. Our lat. at twelve, was 19° 30′. We had light wind with occasional squalls till twelve; after which a dead calm with a heavy and uncomfortable swell. I have been endeavouring, for these last two days, to compose a sermon, but my head aches, and my feelings are very unfavourable to serious mental exertion. It is some comfort to be assured that very few days in India are so severe as the weather which we now have, and our confined situation on ship-board makes us feel the heat more oppressive than we should otherwise do. The calm continued all day, and the sea-breeze which arose at night, was by far too feeble to carry us on against a heavy swell and current from the N.E.

Sunday 28.—Found ourselves to the westward of our late station by a good many miles, and drifting in to the Pagoda of Juggernaut. We had prayers as usual, and I preached, I hope, my *last* sermon on ship-board during the present voyage. Afterwards we cast anchor in twenty-five fathom water, with Juggernâth about fifteen miles to the N.W. visible with the naked eye from the deck,

and very distinctly so with a glass. Its appearance strongly reminds me of the old Russian churches. To the S. W. of us, at a considerably greater distance, are seen two small hills, said to be near Ganjan.—

> "——— Procul obscuros colles, humilemque videmus
> Italiam !"

About three o'clock a little breeze sprung up from the S. W. just enough to enable us to stem the current. We weighed anchor, and crept slowly along the coast E. by N. The evening was cool and pleasant, and we derived some amusement and mental occupation from watching the different objects which we passed. The immense hostile current and swell were much against us, and the night grew by degrees squally and rainy. The captain and chief mate were up nearly all night, and very anxious. The soundings showed a bottom of coarse sand and a little gravel.

September 29.—In the morning we had the mortification to find ourselves still in sight of Juggernaut and the Black Pagoda, and in fact very little advanced from our station at day-break the preceding day. The breeze was quite incompetent to contend with the swell and current from the N.E., and all which we could comfort ourselves with was, that we did not lose ground, nor, as yesterday, drift to the westward. About noon a light breeze again sprung up from the S. E., and we now advanced slowly to the N., so as to see the Black Pagoda

more clearly, and even to distinguish the coco-palms on the coast. Several vessels were under the shore, one brig, some sloops, and a kind of galliot of singular rig, beside some boats with large square sails. The day was very pleasant and cool, and the night which followed beautiful. Our breeze was good, and our progress would have been excellent, but for the unfortunate current. As it was, after another anxious night of unceasing sounding and exertion to Captain Manning and his officers, we were only advanced, at six in the morning of the 30th, about forty miles, or not quite to the parallel of False Cape; yet even this was considerable gain, and would have made us very happy, had not a dismal accident overclouded all such feelings. About ten o'clock, as I was writing these lines in the cuddy, a cry was heard, "Davy is overboard:" at first I thought they said "the baby," and ran to the mizen chains in a sort of confused agony, tugging at my coat-buttons and my sleeves as I went, with the intention of leaping in after her; when there, however, I found that one of the poor boys apprenticed to Captain Manning by the Marine Society, had fallen from the mizen-gaff, and that one of the midshipmen, *Gower*, not *Davy*, as at first supposed, was knocked over by him in his fall; the boy only rose for a few moments and sunk for ever, but the midshipman was picked up when almost exhausted. It was pleasing to see the deep interest and manly sorrow excited by this sad accident in all on board. For my own part, I was so much stunned by the shock of my first mistake, that I

felt, and still feel a sort of sick and indistinct horror, which has prevented me from being so deeply affected as I otherwise must have been by the melancholy end of the poor lad thus suddenly called away.

The coast was so low, that we could not discover any tokens of it, and were compelled to feel our way by soundings every half hour, keeping in from sixteen to twenty-nine fathom. All this part of Orixa, as I am assured by Major Sackville, who has himself surveyed the coast, is very ill laid down in most charts. It is a large delta, formed by the mouths of the Maha-Nuddee and other rivers, the northernmost of which insulates Cape Palmiras, and the remainder flow into what is called Cojam Bay, which is dry at low-water; so that the real line of coast is nearly straight from Juggernaut to Palmiras. The night was fine and starlight, and we crept along, sounding every half-hour in from seventeen to twenty-three fathoms till after midnight, when we entered suddenly into a rapid stream of smooth water, which carried us considerably to the east. I happened to go on deck during this watch, and was much pleased and interested with the sight. It was exactly like a river, about half a mile broad, smooth, dimply, and whirling, bordered on each side by a harsh, dark, rippling sea, such as we had hitherto contended with, and which obviously still ran in a contrary direction. It was, I have no doubt, from Major Sackville's sketch, the fresh water of the Maha-Nuddee, which being lighter,

specifically, than the ocean, floated on its surface, and which appeared to flow into the sea at right angles to the Ganges. I sometimes thought of Robinson Crusoe's eddy,—sometimes of the wondrous passage described in Lord Erskine's Armata, but was not the less struck with the providential assistance which it afforded us. At five o'clock in the morning of October 1, we were said to be in lat. 20° 38′; and as the wind was getting light, anchored soon after.

The fresh water of the Maha-Nuddee still remained flowing on the surface, and nearly in a N. E. direction, but too weak and too shallow to contend with the mighty Ganges, which ran like a mill-stream at a fathom or two underneath, and against which nothing but a very powerful gale could contend. Our hope is, therefore, in the flood-tide, and in the smallness of the distance which we have yet to pass before we get into pilot water. At twelve, encouraged by a little increase of breeze, we weighed anchor again, the passengers (most of them) lending their aid, and thus successfully and speedily accomplished it. All sails that were applicable were set, and the vessel, to our great joy, answered her helm, and evidently made some little way. By degrees her motion accelerated, and by three o'clock we were going along merrily. Captain Manning burned blue lights, and hoisted a lamp at his mizen gaff, as a signal to any pilot who might be in our neighbourhood. The signal was answered by several vessels, obviously at no great

distance, but the doubt remained whether any of these were pilots, or whether they were merely like ourselves, in search of one. Captain Manning, however, sent his cutter with one of the officers and ten men to that light which was most brilliant, and the bearing of which appeared to tally with the situation of a brig which he had observed.

At length, about eleven o'clock, a vessel was really seen approaching, and, on being hailed, answered, "the Cecilia pilot schooner." The cutter soon afterwards came to our side with one of the branch pilots on board. Sir H. Blosset, I heard with much pain, died five weeks after his arrival in India, of an asthmatic complaint, to which he had been long subject. The pilot spoke much of the degree to which he was regretted, and of the influence which, even in that small time, he had acquired over the natives, who were delighted with the pains which he took to acquire their language.

About seven in the evening of October the 3d, we were safely anchored in Saugor roads.

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NARRATIVE

OF

A JOURNEY,

&c.

CHAPTER I.

Saugor: Tygers—Country boats—Arab ships—Village: Maldivian vessels—Garden Reach—Approach to Calcutta—Arrival: Old Government House: Native household.

At day-break of October the 4th, we had a good view of the Island of Saugor, a perfectly flat and swampy shore, with scattered tall trees, dark-like firs, and jungle about the height of young coppice wood, of a very fresh and vivid green. With a large glass I could distinguish something like deer grazing or lying down amid the swampy grass, and also some ruinous cottages and barn-like buildings.

These are the remains of a village began by a joint company, who undertook to cut down the thickets and reclaim the marshes of Saugor, a few years ago. They found, however, that as the

woods were cut down on this side, the sea encroached, the sandy beach not having sufficient tenacity of itself to resist its invasions; and the land was again abandoned to its wild deer and its tygers; for these last it has always been infamous, and the natives, I understand, regard it with such dread, that it is almost impossible to induce them to approach the wilder parts of its shore, even in boats, as instances are said to be by no means infrequent of tygers swimming off from the coast to a considerable distance. This danger is probably, like all others, over-rated, but it is a fortunate circumstance that some such terror hangs over Saugor, to deter idle seamen and young officers from venturing on shooting excursions so much as they otherwise would do, on a shore so dreadfully unwholesome as all these marshy islets are, under a sun, which even now intensely fierce, is standing over our heads "in a hot and copper sky." The stream of coffee-coloured water which surrounds us, sufficiently indicates by its tint the inundations which have supplied it.

One of the first specimens of the manners of the country which has fallen under our notice, has been a human corpse, slowly floating past, according to the well-known custom of the Hindoos. About twelve o'clock some boats came on board with fish and fruit, manned by Hindoos from the coast, of which the subjoined sketch is a tolerably accurate representation.

They were all small slender men, extremely black, but well made, with good countenances and

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HINDOO FRUIT BOAT.

fine features,—certainly a handsome race; the fruits were shaddocks, plaintains, and coco-nuts, none good of their kind as we were told; the shaddock resembles a melon externally, but it is in fact a vast orange, with a rind of two inches thick, the pulp much less juicy than a common orange, and with rather a bitter flavour, certainly a fruit which would be little valued in England, but which in this burning weather I thought rather pleasant and refreshing. The plaintain grows in bunches, with its stalks arranged side by side; the fruit is shaped like a kidney potatoe, covered with a loose dusky skin which peels off easily with the fingers. The pulp is not unlike an over-ripe pear.

While we were marketing with these poor people, several large boats from the Maldive Islands passed, which were pointed out to me by the pilot as objects of curiosity, not often coming to Calcutta; they have one mast, a very large square mainsail, and one top-sail, are built, the more solid parts of coco-wood, the lighter of bamboo, and sail very fast and near the wind; each carries from 30 to 50 men, who are all sharers in the vessel and her cargo, which consists of cowries, dried fish, coco-nut oil, and the coir or twine made from the fibres of the same useful tree; and each has a small cabin to himself.

Several boats of a larger dimension soon after came alongside; one was decked, with two masts, a bowsprit, and rigged like a schooner without topsails. The master and crew of this last were

taller and finer men than those whom we had seen before; the former had a white turban wreathed round a red cap, a white short shirt without sleeves, and a silver armlet a little above the elbow; the crew were chiefly naked, except a cloth round the loins; the colour of all was the darkest shade of antique bronze, and together with the elegant forms and well-turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal; in stature and apparent strength they were certainly much inferior to the generality of our ship's company.

Two observations struck me forcibly; first, that the deep bronze tint is more naturally agreeable to the human eye than the fair skins of Europe, since we are not displeased with it even in the first instance, while it is well known that to them a fair complexion gives the idea of ill-health, and of that sort of deformity which in our eyes belongs to an Albino. There is, indeed, something in a Negro which requires long habit to reconcile the eye to him; but for this the features and the hair, far more than the colour, are answerable. The second observation was, how entirely the idea of indelicacy, which would naturally belong to such naked figures as those now around us if they were white, is prevented by their being of a different colour from ourselves. So much are we children of association and habit, and so instinctively and immediately do our feelings adapt themselves to a total change of circumstances! it is the partial and inconsistent change only which affects us.

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CALCUTTA PANCHWAY, OR PASSAGE BOAT.

The whole river, and the general character of this shore and muddy stream, remind me strongly at this moment of the Don, between Tcherkask and Asof,—and Kedgeree, a village on the opposite side of the river from Saugor, if it had but a church, would not be unlike Oxai, the residence of the Attaman Platoff.

Several boats again came on board us; in one of which was a man dressed in muslin, who spoke good English, and said he was a "Sircar[1]," come down in quest of employment, if any of the officers on board would entrust their investments to him, or if any body chose to borrow money at 12 per cent. In appearance and manner he was no bad specimen of the low usurers who frequent almost all seaports. While we were conversing with him, a fowl fell overboard, and his crew were desired to hand it up again; the naked rowers refused, as the Hindoos consider it impure to touch feathers; but the Sircar was less scrupulous, and gave it up at the gangway. A "Panchway," or passage boat, succeeded, whose crew offered their services for 15 rupees to carry any passengers to Calcutta, a distance of above 100 miles. This was a very characteristic and interesting vessel, large and broad, shaped like a snuffer dish; a deck fore and aft, and the middle covered with a roof of palm branches, over which again was lashed a coarse cloth, the whole forming an excellent shade from the sun; but, as I should apprehend, intolerably close. The "Se-

[1] A native agent, as well as a money-lender.—Ed.

rang," or master, stood on the little after-deck, steering with a long oar; another man, a little before him, had a similar oar on the starboard quarter; six rowers were seated cross-legged on the deck upon the tilt, and plied their short paddles with much dexterity; not however as paddles usually are plied; but in the manner of oars, resting them instead of on rullocks, on bamboos, which rose upright from the sides. A large long sail of thin transparent sackcloth in three pieces, very loosely tacked to each other, completed the equipment. The rowers were all naked except the "Cummerbund," or sash; the steersman, indeed, had in addition a white cap, and a white cloth loosely flung like a scarf over one shoulder: the whole offered a group which might have belonged to the wildest of the Polynesian islands. Several of these Panchways were now around us, the whole scene affording to an European eye a picture of very great singularity and interest. One of the Serangs had a broad umbrella thatched with palm leaves, which he contrived to rest on his shoulder while he steered his canoe, which differed from the others in having a somewhat higher stern. The whole appearance of these boats is dingy and dirty, more so I believe than the reality.

We were now approaching the side of the river opposite Kedgeree: here all likeness to the Don disappeared, and nothing met the eye but a dismal and unbroken line of thick, black wood and thicket, apparently impenetrable and interminable, which one might easily imagine to be the habitation of every

thing monstrous, disgusting, and dangerous, from the tyger and the cobra de capello down to the scorpion and mosquito,—from the thunder-storm to the fever. We had seen, the night before, the lightenings flash incessantly and most majestically from this quarter; and what we now saw was not ill-fitted for a nursery of such storms as Southey describes as prevailing in his Padalon. The seamen and officers spoke of this shore with horror, as the grave of all who were so unfortunate as to remain many days in its neighbourhood; and even under our present brilliant sun, it required no great stretch of fancy to picture feverish exhalations rising from every part of it. As we drew nearer to the Sunderbunds their appearance improved; the woods assumed a greater variety of green and of shade; several round-topped trees, and some low palms, were seen among them, and a fresh vegetable fragrance was wafted from the shore. The stream is here intense, and its struggle with the spring-tide raises waves of a dark-coloured water, which put me in mind of the river where Dante found the spirit of Filippo Argenti. I looked with much interest on the first coco-palms I saw, yet they rather disappointed me. Their forms are indeed extremely graceful, but their verdure is black and funereal, and they have something the appearance of the plumes of feathers which are carried before a hearse. Their presence, however, announced a more open and habitable country. The jungle receded from the shore, and its place was supplied by extremely green fields, like mea-

dows, which were said to be of rice, interspersed with small woods of round-headed trees, and villages of huts, thatched, and with their mud walls so low, that they look like hay-stacks.

We anchored a few miles short of Diamond Harbour. The current and ebb-tide together ran at a rate really tremendous, amounting, as our pilot said, to 10 and 11 knots an hour. We were surrounded soon after our anchoring by several passage vessels; among these was a beautiful ship of about 250 tons, with the Company's Jack, and a long pendant, which we were told was the Government yacht, sent down for our accommodation.

During this day and the next I made several fresh observations on the persons and manners of the natives, by whom we were surrounded. I record them, though I may hereafter see reason to distrust, in some slight degree, their accuracy. I had observed a thread hung round the necks of the fishermen who came first on board, and now found that it was an ornament worn in honour of some idol. The caste of fishermen does not rank high, though fish is considered as one of the purest and most lawful kinds of food. Nothing, indeed, seems more generally mistaken than the supposed prohibition of animal food to the Hindoos. It is not from any abstract desire to spare the life of living creatures, since fish would be a violation of this principle as well as beef; but from other notions of the hallowed or the polluted nature of particular viands. Thus many Brahmins eat both fish and kid. The Rajpoots, besides these, eat mutton,

venison, or goat's flesh. Some castes may eat any thing but fowls, beef, or pork; while pork is with others a favourite diet, and beef only is prohibited. Intoxicating liquors are forbidden by their religion; but this is disregarded by great numbers both of high and low caste; and intoxication is little less common, as I am assured, among the Indians, than among Europeans. Nor is it true that Hindoos are much more healthy than Europeans. Liver-complaints, and indurations of the spleen are very common among them, particularly with those in easy circumstances, to which their immense consumption of "Ghee," or clarified butter, must greatly contribute. To cholera morbus they are much more liable than the whites, and there are some kinds of fever which seem peculiar to the native race.

The great difference in colour between different natives struck me much: of the crowd by whom we were surrounded, some were black as Negroes, others merely copper-coloured, and others little darker than the Tunisines whom I have seen at Liverpool. Mr. Mill, the principal of Bishop's College, who with Mr. Corrie, one of the Chaplains in the Company's service, had come down to meet me, and who has seen more of India than most men, tells me that he cannot account for this difference, which is general throughout the country, and every where striking. It is not merely the difference of exposure, since this variety of tint is visible in the fishermen who are naked all alike. Nor does it depend on caste, since very high caste

Brahmins are sometimes black, while Pariahs are comparatively fair. It seems, therefore, to be an accidental difference, like that of light and dark complexions in Europe, though where so much of the body is exposed to sight, it becomes more striking here than in our own country.

At six o'clock in the evening of October the 6th, we went on board the yacht, which we found a beautiful vessel, with large and convenient cabins, fitted up in a very elegant and comfortable manner; and slept for the first time under mosquito curtains, and on a mattrass of coco-nut coir, which though very hard is cool and elastic. The greater part of this day was occupied in ecclesiastical business, so that I had less opportunity for observing the country and people round us. The former improves as we ascend the river, and is now populous and highly cultivated. On the 7th we left Diamond Harbour, a place interesting as being the first possession of the East India Company in Bengal; but of bad reputation for its unhealthiness, the whole country round being swampy. Many ships were lying there. I saw no town, except a few native huts, some ruinous warehouses, now neglected and in decay, and an ugly, brick, dingy-looking house with a flag-staff, belonging to the harbour master. There are, however, many temptations for seamen among the native huts, several of them being spirit houses, where a hot unwholesome toddy is sold. We proceeded with a light breeze up the river, which still presents a considerable uniformity of prospect, though of a

richer and more pleasing kind than we had seen before. The banks abound with villages, interspersed with rice-fields, plantations of coco-palms, and groves of trees of a considerable height, in colour and foliage resembling the elm. We have seen one or two Pagodas, dingy buildings with one or more high towers, like glass-houses.

The Hooghly is still of vast width and rapidity. Our ship tacks in it as in a sea, and we meet many larger vessels descending. One of these was pointed to me as an Arab, of completely European build, except that her stern was overloaded with open galleries and verandahs, with three very tall masts, and carrying more sail than English merchant ships generally do. She had apparently a good many guns, was crowded with men, and had every appearance of serving, as occasion required, for piracy as well as traffic. Her "Rais," or master, had a loose purple dress on, and her crew I thought were of fairer complexions than the Hindoos. These last perform their evolutions with a great deal of noise, and most vociferously; but the Arabs excelled them in both these particulars. They shifted their sails with a clamour as if they were going to board an enemy. The old clumsy Arab Dow mentioned by Niebuhr is now seldom seen; they buy many ships from Europeans; they build tolerable ones themselves, and even their grabs, which still have an elongated bow instead of a bow-sprit, are described as often very fine vessels and good sailers. In short, they are gradually becoming a formidable maritime

people, and are not unlikely to give farther and greater trouble in the Indian Seas to ourselves and other European nations.

Accidents often happen in this great river, and storms are frequent and violent. The river is now unusually high, and the Brahmins have prophesied that it will rise fourteen cubits higher, and drown all Calcutta; they might as well have said all Bengal, since the province has scarcely any single eminence so high above the river. Whenever we see the banks a few feet higher than usual, we are told it is the dam of a "tank," or large artificial pond. The country is evidently most fertile and populous, and the whole prospect of river and shore is extremely animated and interesting. The vessel in which we are, is commanded by one of the senior pilots of the Company's service; he and his mate are the only Europeans on board; the crew, forty in number, are Mohammedans, middle-sized, active and vigorous, though slender. Their uniform is merely a white turban of a singularly flat shape, a white shirt, and trowsers, with a shawl wrapped round their hips. I was amused to-day by seeing them preparing and eating their dinner, seated in circles on the deck, with an immense dish of rice, and a little sauce-boat of currie, well seasoned with garlic, set between every three or four men; the quantity which they eat is very great, and completely disproves the common opinion that rice is a nourishing food. On the contrary, I am convinced that a fourth part of the bulk of potatoes would satisfy the hunger of the most robust

MUSSULMAN DANDEES AT DINNER.

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and laborious. Potatoes are becoming gradually abundant in Bengal; at first they were here, as elsewhere, unpopular. Now they are much liked, and are spoken of as the best thing which the country has ever received from its European masters. At dinner these people sit, not like the Turks, but with the knees drawn up like monkeys. Their eating and drinking vessels are of copper, very bright and well kept, and their whole appearance cleanly and decent, their countenances more animated, but less mild and gentle than the Hindoos. They do not seem much troubled with the prejudices of Mohammedanism, yet there are some services, which they obviously render to their masters with reluctance. The captain of the yacht ordered one of them, at my desire, to lay hold of our spaniel; the man made no difficulty, but afterwards rubbed his hand against the side of the ship with an expression of disgust which annoyed me, and I determined to spare their feelings in future as much as possible.

We had hoped to reach Fulta, where there is an English hotel, before night; but the wind being foul, were obliged to anchor a few miles short of it. After dinner, the heat being considerably abated, we went in the yacht's boat to the nearest shore. Before us was a large extent of swampy ground, but in a high state of cultivation, and covered with green rice, offering an appearance not unlike flax; on our right was a moderate-sized village, and on the banks of the river a numerous herd of cattle was feeding; these are mostly red,

or red and white, with humps on their backs, nearly resembling those which I have seen at Wynnstay and Combermere. Buffaloes are uncommon in the lower parts of Bengal. As we approached the village a number of men and boys came out to meet us, all naked except the cumberbund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminacy. They regarded us with curiosity, and the children crowded round with great familiarity. The objects which surrounded us were of more than common beauty and interest; the village, a collection of mud-walled cottages, thatched, and many of them covered with a creeping plant bearing a beautiful broad leaf, of the gourd species, stood irregularly scattered in the midst of a wood of coco-palms, fruit, and other trees, among which the banyan was very conspicuous and beautiful; we were cautioned against attempting to enter the houses, as such a measure gives much offence. Some of the natives, however, came up and offered to shew us the way to the pagoda,—"the Temple," they said, "of Mahadeo." We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path; the way was longer than we expected, and it was growing dusk; we persevered, however, and arrived in front of a small building with three apertures in front, resembling lancet windows of the age of Henry the Second. A flight of steps led up to it, in which the Brahmin of the place was waiting to receive us,—an elderly man,

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VILLAGE, ON THE SHORE OF THE GANGES.

naked like his flock, but distinguished by a narrow band of cotton twist thrown two or three times doubled across his right shoulder and breast, like a scarf, which is a mark of distinction, worn, I understand, by all Brahmins; a fine boy with a similar badge, stood near him, and another man with the addition of a white turban, came up and said he was a police officer ("police-walla"). The occurrence of this European word in a scene so purely Oriental, had a whimsical effect. It was not, however, the only one which we heard, for the Brahmin announced himself to us as the "Padre" of the village, a name which they have originally learnt from the Portuguese, but which is now applied to religious persons of all descriptions all over India, even in the most remote situations, and where no European penetrates once in a century. The village we were now in, I was told, had probably been very seldom visited by Europeans, since few persons stop on the shore of the Ganges between Diamond Harbour and Fulta. Few of the inhabitants spoke Hindoostanee. Mr. Mill tried the Brahmin in Sanscrit, but found him very ignorant; he, indeed, owned it himself, and said in excuse, they were poor people.

I greatly regretted I had no means of drawing a scene so beautiful and interesting; the sketch I have made is from memory, and every way unworthy of the subject.

I never recollect having more powerfully felt the beauty of similar objects. The green-house like smell and temperature of the atmosphere which

surrounded us, the exotic appearance of the plants and of the people, the verdure of the fields, the dark shadows of the trees, and the exuberant and neglected vigour of the soil, teeming with life and food, neglected, as it were, out of pure abundance, would have been striking under any circumstances; they were still more so to persons just landed from a three months' voyage; and to me, when associated with the recollection of the objects which have brought me out to India, the amiable manners and countenances of the people, contrasted with the symbols of their foolish and polluted idolatry now first before me, impressed me with a very solemn and earnest wish that I might in some degree, however small, be enabled to conduce to the spiritual advantage of creatures so goodly, so gentle, and now so misled and blinded. "Angeli forent, si essent Christiani!" As the sun went down, many monstrous bats, bigger than the largest crows I have seen, and chiefly to be distinguished from them by their indented wings, unloosed their hold from the palm-trees, and sailed slowly around us. They might have been supposed the guardian genii of the pagoda.

During the night and the whole of the next day, the wind was either contrary, or so light as not to enable us to stem the current; it was intensely hot; the thermometer stood at about 96°. The commander of our vessel went this morning to a market held in a neighbouring village, to purchase some trifles for the vessel; and it may shew the poverty of the country, and the cheapness of the

different articles, to observe, that having bought all the commodities which he wanted for a few pice [1], he was unable in the whole market to get change for a rupee, or about two shillings.

In the evening we again went on shore to another village, resembling the first in its essential features, but placed in a yet more fertile soil. The houses stood literally in a thicket of fruit-trees, plantains, and flowering shrubs; the muddy ponds were covered with the broad-leaved lotus, and the adjacent "paddy," or rice-fields, were terminated by a wood of tall coco-nut trees, between whose stems the light was visible, pretty much like a grove of Scotch firs. I here remarked the difference between the coco and the palmira: the latter with a narrower leaf than the former, and at this time of year without fruit, with which the other abounded. For a few pice one of the lads climbed up the tallest of these with great agility, notwithstanding the total want of boughs, and the slipperiness of the bark. My wife was anxious to look into one of their houses, but found its owners unwilling to allow her. At length one old fellow, I believe to get us away from his own threshold, said he would shew us a very fine house. We followed him to a cottage somewhat larger than those which we had yet seen; but on our entering its little court-yard, the people came in much earnestness to prevent our proceeding farther. We had, however, a fair opportunity of seeing an Indian farm-

[1] A small copper coin, about the value of our halfpenny.—Ed.

yard and homestead. In front was a small mud building, with a thatched verandah looking towards the village, and behind was a court filled with coco-nut husks, and a little rice straw; in the centre of this was a round thatched building, raised on bamboos about a foot from the ground, which they said was a "Goliah," or granary; round it were small mud cottages, each to all appearance an apartment in the dwelling. In one corner was a little mill, something like a crab-mill, to be worked by a man, for separating the rice from the husk. By all which we could see through the open doors, the floor of the apartments was of clay, devoid of furniture and light, except what the door admitted. A Brahmin now appeared, a formal pompous man, who spoke better Hindoostanee than the one whom we had seen before. I was surprised to find that in these villages, and Mr. Mill tells me that it is the case almost all over India, the word "Grigi," a corruption of "Ecclesia," is employed when speaking of any place of worship. Most of these people looked unhealthy. Their village and its vicinity appeared to owe their fertility to excessive humidity under a burning sun. Most of the huts were surrounded by stagnant water; and near the entrance of one of them they shewed us a little elevated mound like a grave, which they said was their refuge when the last inundation was at its height. So closely and mysteriously do the instruments of production and destruction, plenty and pestilence, life and death, tread on the heels of each other!

Besides tamarinds, cocos, palmiras, plantains,

and banyans, there were some other trees of which we could not learn the European name. One was the neem, a tree not very unlike the acacia, the leaves of which are used to keep moths from books and clothes. Another I supposed to be manchineel,—a tree like a very large rhododendron, but now without flowers; its thick club-ended branches, when wounded, exuded a milky juice in large quantities, which the natives said would blister the fingers. We saw one jackall run into the woods: the cries of these animals grew loud and incessant as we returned to the ship, and so nearly resembled the voice of children at play, that it was scarcely possible at first to ascribe them to any other source. On our arrival at the vessel we found two "Bholiahs," or large row boats, with convenient cabins, sent to take us up the river, as it was impossible, with such light winds, for the yacht to stem the force of the current.

October 10.—At 2 o'clock this afternoon, we set out for Calcutta in the bholiahs, and had a very delightful and interesting passage up the river, partly with sails and partly with oars. The country, as we drew nearer the capital, advanced in population; and the river was filled with vessels of every description. Among these, I was again greatly struck by the Maldivian vessels, close to some of which our boat passed. Their size appeared to me from 150 to near 200 tons, raised to an immense height above the water by upper works of split bamboo, with very lofty heads and sterns, immense sails, and crowded with a wild and energetic

looking race of mariners, who Captain Manning told me were really bold and expert fellows, and the vessels better sea-boats than their clumsy forms would lead one to anticipate. Bengalee and Chittagong vessels, with high heads and sterns, were also numerous. In both these the immense size of the rudders, suspended by ropes to the vessel's stern, and worked by a helmsman raised at a great height above the vessel, chiefly attracted attention. There were many other vessels, which implied a gradual adoption of European habits, being brigs and sloops, very clumsily and injudiciously rigged, but still improvements on the old Indian ships. Extensive plantations of sugar-cane, and numerous cottages resembling those we had already seen, appeared among the groves of coco-nut and other fruit-trees, which covered the greater part of the shore; a few cows were tethered on the banks, and some large brick-fields with sheds like those in England, and here and there a white staring European house, with plantations and shrubberies, gave notice of our approach to an European capital. At a distance of about nine miles from the place where we had left the yacht, we landed among some tall bamboos, and walked near a quarter of a mile to the front of a dingy, deserted looking house, not very unlike a country gentleman's house in Russia, near some powder mills; here we found carriages waiting for us, drawn by small horses with switch tails, and driven by postillions with whiskers, turbans, bare legs and arms, and blue jackets with tawdry yellow lace.

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CALCUTTA PEONS, OR HURKARUS; AND SAEES, OR GROOM.

A "Saees," or groom, ran by the side of each horse, and behind one of them were two decent looking men with long beards and white cotton dresses, who introduced themselves as my "Peons" or "Hurkarus;" their badges were a short mace or club of silver, of a crooked form, and terminating in a tyger's head, something resembling a Dacian standard as represented on Trajan's pillar, and a long silver stick with a knob at the head. We set out at a round trot; the saeeses keeping their places very nimbly on each side of us, though on foot, along a raised, broadish, but bad road, with deep ditches of stagnant water on each side, beyond which stretched out an apparently interminable wood of fruit-trees, interspersed with cottages: some seemed to be shops, being entirely open with verandahs, and all chiefly made up of mats and twisted bamboo. The crowd of people was considerable, and kept up something like the appearance of a fair along the whole line of road. Many were in bullock-carts, others driving loaded bullocks before them, a few had wretched poneys, which, as well as the bullocks, bore too many and indubitable marks of neglect and hard treatment; the manner in which the Hindoos seemed to treat even their horned cattle, sacred as they are from the butcher's knife, appeared far worse than that which often disgusts the eye and wounds the feelings of a passenger through London.

Few women were seen; those who appeared had somewhat more clothing than the men,—a

coarse white veil, or "chuddah," thrown over their heads without hiding their faces, their arms bare, and ornamented with large silver "bangles," or bracelets. The shops contained a few iron tools hanging up, some slips of coarse coloured cotton, plantains hanging in bunches, while the ground was covered with earthen vessels, and a display of rice and some kind of pulse heaped up on sheets; in the midst of which, smoking a sort of rude hookah, made of a short pipe and a coco-nut shell, the trader was squatted on the ground.

By degrees we began to see dingy brick buildings of more pretensions to architecture, but far more ugly than the rudest bamboo hut,—the abodes of Hindoos or Mussulmans of the middle class, flat-roofed, with narrow casement windows, and enclosed by a brick wall, which prevented all curious eyes from prying into their domestic economy. These were soon after mingled with the large and handsome edifices of Garden Reach, each standing by itself in a little woody lawn (a "compound" they call it here, by an easy corruption from the Portuguese word Campaña,) and consisting of one or more stories, with a Grecian verandah along their whole length of front. As we entered Kidderpoor, European carriages were seen, and our eyes were met by a Police soldier, standing sentry in the corner of the street, nearly naked, but armed with a sabre and shield,—a pagoda or two,—a greater variety of articles in the shops,—a greater crowd in the streets,—and a considerable number

of "caranchies," or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country.

From Kidderpoor we passed by a mean wooden bridge over a muddy creek, which brought us to an extensive open plain like a race-course, at the extremity of which we saw Calcutta, its white houses glittering through the twilight, which was now beginning to close in, with an effect not unlike that of Connaught-place and its neighbourhood, as seen from a distance across Hyde Park. Over this plain we drove to the fort, where Lord Amherst has assigned the old Government-house for our temporary residence. The fort stands considerably to the south of Calcutta and west of Chowringhee, having the Hooghly on its west side. The degree of light which now remained rendered all its details indistinguishable, and it was only when we began to wind through the different works, and to hear the clash of the sentries presenting arms as we passed, that we knew we were approaching a military post of great extent and considerable importance. We at length alighted at the door of our temporary abode, a large and very handsome building in the centre of the fort, and of the vast square formed by its barracks and other buildings. The square is grassed over, and divided by broad roads of "pucka," or pounded brick, with avenues of tall trees stocked with immense flights of crows, which had not yet ceased their evening concert when we arrived. We found at the door two sentries, resembling Europeans in

every thing but complexion, which, indeed, was far less swarthy than that of the other natives whom we had hitherto seen, and were received by a long train of servants in cotton dresses and turbans; one of them with a long silver stick, and another with a short mace, answering to those of the Peons who had received us at the landing place.

The house consisted of a lofty and well-proportioned hall, 40 feet by 25, a drawing-room of the same length, and six or seven rooms all on the same floor, one of which served as a Chapel, the lower story being chiefly occupied as offices or lobbies. All these rooms were very lofty, with many doors and windows on every side; the floors of plaister, covered with mats; the ceilings of bricks, plaistered also, flat, and supported by massive beams, which were visible from the rooms below, but being painted neatly had not at all a bad effect. Punkas, large frames of light wood covered with white cotton, and looking not unlike enormous fire-boards, hung from the ceilings of the principal apartments, to which cords were fastened, which were drawn backwards and forwards by one or more servants, so as to agitate and cool the air very agreeably. The walls were white and unadorned, except with a number of glass lamps filled with coco-nut oil, and the furniture, though sufficient for the climate, was scanty in comparison with that of an English house. The beds instead of curtains had mosquito nets; they were raised high from the ground and very hard, admirably adapted for a hot climate.

I had then the ceremony to go through of being made acquainted with a considerable number of my Clergy. Among whom was my old school-fellow at Whitchurch, Mr. Parsons, some years older than myself, whom I recollect when I was quite an urchin. Then all our new servants were paraded before us under their respective names of Chobdars [1], Sotaburdars [1], Hurkarus [1], Khânsaman [2], Abdar [3], Sherabdar [4], Khitmutgars [5], Sirdar Bearer [6], and Bearers, cum multis aliis. Of all these, however, the Sircar [7] was the most conspicuous,—a tall fine looking man, in a white muslin dress, speaking good English; and the editor of a Bengalee newspaper, who appeared with a large silken and embroidered purse full of silver coins, and presented it to us, in order that we might go through the form of receiving it, and replacing it in his hands. This, I then supposed, was a badge of his office, but I afterwards found that it was the relic of the ancient Eastern custom of never approaching a superior without a present, and that, in like manner, all the natives who visited me offered a "nuzzur," or offering, of a piece of gold or silver money.

[1] Men who carry silver sticks before people of rank; or Messengers, all bearing the generic appellation of Peons.

[2] Steward. [3] Water Cooler. [4] Butler. [5] Footmen.

[6] Head of all the Bearers, and Valet de Chambre. [7] Agent.—Ed.

CHAPTER II.

Calcutta—Description of Calcutta: Cathedral: Environs: Quay—Child-murder—Barrackpoor: Menagerie—Female Orphan Asylum—Consecration of Churches—Nách—Free School—Botanical Garden—Bishop's College—Native Female Schools—Distress among Europeans.

October 11.—In the morning as the day broke, (before which time is the usual hour of rising in India) we were much struck by the singular spectacle before us. Besides the usual apparatus of a place of arms, the walks, roofs, and ramparts, swarmed with gigantic birds, the "hurgila," from "hur," a bone, and "gilana," to swallow, larger than the largest turkey, and twice as tall as the heron, which in some respects they much resemble, except that they have a large blue and red pouch under the lower bill, in which we were told they keep such food as they cannot eat at the moment[1]. These birds share with the jackalls, who enter the fort through the drains, the post of

[1] It has since been ascertained by dissection, that this pouch has no connection with the stomach,—but has a very small tube opening into the nostril,—through which it is supposed air is admitted to enable the bird to breathe when the orifice of the throat is closed by any large substance, which it attempts, for some time in vain, to swallow. At such time the pouch is in this way inflated with air, and respiration goes on unimpeded.—Ed.

scavenger, but unlike them, instead of flying mankind and daylight, lounge about with perfect fearlessness all day long, and almost jostle us from our paths. We walked some time round the square, and were amused to see our little girl, walking with her nurse, in great delight at the animals round her, but rather encumbered with the number of servants who had attached themselves to her. For her especial service, a bearer, a khitmutgar, a hurkaru, and a cook, were appointed, and there were besides the two former, one of the silver sticks with her, and another bearer with a monstrous umbrella on a long bamboo pole, which he held over her head in the manner represented on Chinese screens;—my wife soon reduced her nursery establishment,—but we afterwards found that it is the custom in Calcutta to go to great expense in the equipage of children.

A lady told us she had seen a little boy of six years old, paraded in a poney phaeton and pair, with his "Ayah," or nurse, coachman, "Chattahburdar," or umbrella-bearer, a saees on each side, and another behind, leading a third poney, splendidly caparisoned, not in case the young Sahib should choose to ride, he was too young for that,—but, as the saees himself expressed it, "for the look of the thing." This, however, rather belongs to old times, when as a gentleman assured me, he had himself heard at the dinner party of one of the Company's civil servants, a herald proclaiming aloud all the great man's titles; and when a palanquin with the silk brocade, and gilding which then

adorned it, frequently cost 3000[1] rupees; at present the people are poorer and wiser.

The approach to the city from the fort is striking;—we crossed a large green plain, having on the left the Hooghly, with its forest of masts and sails seen through the stems of a double row of trees. On the right-hand is the district called Chowringhee, lately a mere scattered suburb, but now almost as closely built as, and very little less extensive than, Calcutta. In front was the esplanade, containing the Town Hall, the Government-house, and many handsome private dwellings,—the whole so like some parts of Petersburgh, that it was hardly possible for me to fancy myself any where else. No native dwellings are visible from this quarter, except one extensive but ruinous bazar, which occupies the angle where Calcutta and Chowringhee join. Behind the esplanade, however, are only Tank-square, and some other streets occupied by Europeans,—the Durrumtollah and Cossitollah are pretty equally divided between the different nations, and all the west of Calcutta is a vast town, composed of narrow crooked streets, brick bazars, bamboo huts, and here and there the immense convent-like mansion of some of the more wealthy "Baboos" (the name of the native Hindoo gentleman, answering to our Esquire) or Indian merchants and bankers. The Town-hall has no other merit than size, but the Government-house

[1] The highest price of an English built palanquin in the present day, is 300 rupees.—Ed.

has narrowly missed being a noble structure; it consists of two semicircular galleries, placed back to back, uniting in the centre in a large hall, and connecting four splendid suites of apartments. Its columns are, however, in a paltry style, and instead of having, as it might have had, two noble stories and a basement, it has three stories, all too low, and is too much pierced with windows on every side. I was here introduced to Lord Amherst; and afterwards went to the Cathedral, where I was installed. This is a very pretty building, all but the spire, which is short and clumsy. The whole composition, indeed, of the Church, is full of architectural blunders, but still it is, in other respects, handsome. The inside is elegant, paved with marble, and furnished with very large and handsome glass chandeliers, the gift of Mr. M'Clintoch, with a light pulpit, with chairs on one side of the chancel for the Governor-General and his family, and on the other for the Bishop and Archdeacon. We dined to-day at the Government-house; to a stranger the appearance of the bearded and turbaned waiters is striking.

October 12.—This was Sunday. I preached, and we had a good congregation.

October 13.—We drive out twice a day on the course; I am much disappointed as to the splendor of the equipages, of which I had heard so much in England; the horses are most of them both small and poor, while the dirty white dresses and bare limbs of their attendants, have, to an unaccustomed eye, an appearance of any thing but wealth and

luxury. Calcutta stands on an almost perfect level of alluvial and marshy ground, which a century ago was covered with jungle and stagnant pools, and which still almost every where betrays its unsoundness by the cracks conspicuous in the best houses. To the East, at the distance of four miles and a half, is a large but shallow lagoon of salt water, being the termination of the Sunderbunds, from which a canal is cut pretty nearly to the town, and towards which all the drainings of the city flow, what little difference of level there is, being in favour of the banks of the river. Between the salt lake and the city, the space is filled by gardens, fruit-trees, and the dwellings of the natives, some of them of considerable size, but mostly wretched huts; all clustered in irregular groups round large square tanks, and connected by narrow, winding, unpaved streets and lanes, amid tufts of bamboos, coco-trees, and plantains, picturesque and striking to the sight, but extremely offensive to the smell, from the quantity of putrid water, the fumes of wood smoke, coco-nut oil, and above all the ghee, which is to the Hindoo his principal luxury. Few Europeans live here, and those few, such as the Missionaries employed by the Church Missionary Society in Mirzapoor, are said to suffer greatly from the climate. Even my Sircar, though a native, in speaking of the neighbouring district of Dhee Intally, said that he himself never went near the "bad water" which flows up from the salt-water lake, without sickness and head-ache.

To the South, a branch of the Hooghly flows

also into the Sunderbunds. It is called by Europeans, Tolly's nullah, but the natives regard it as the true Gunga, the wide stream being, as they pretend, the work of human and impious hands, at some early period of their history. In consequence no person worships the river between Kidderpoor and the sea, while this comparatively insignificant ditch enjoys all the same divine honours which the Ganges and the Hooghly enjoy during the earlier parts of their course. The banks of the Tolly's nullah are covered by two large and nearly contiguous villages, Kidderpoor and Allypoor, as well as by several considerable European houses, and are said to be remarkably dry and wholesome. To the North is a vast extent of fertile country, divided into rice-fields, orchards and gardens, covered with a thick shade of fruit-trees, and swarming with an innumerable population, occupying the large suburbs of Cossipoor, Chitpoor, &c. This tract resembles, in general appearance, the eastern suburb, but is drier, healthier, and more open; through it lie the two great roads to Dum Dum and Barrackpoor. Westward flows the Hooghly, at least twice as broad as the Thames below London Bridge,—covered with large ships and craft of all kind, and offering on its farther bank the prospect of another considerable suburb, that of Howrah, chiefly inhabited by ship-builders, but with some pretty villas interspersed. The road which borders Calcutta and Chowringhee, is called, whimsically enough, "the circular road," and runs along nearly the same line which was once occupied by a wide ditch

and earthen fortification, raised on occasion of the Maharatta war. This is the boundary of the liberties of Calcutta, and of English law. All offences committed within this line are tried by the "Sudder Adawlut," or Supreme Court of Justice;—those beyond, fall, in the first instance, within the cognizance of the local magistracy, and in case of appeal are determined by the "Sudder Dewannee," or Court of the People in Chowringhee, whose proceedings are guided by the Koran and the laws of Menu.

From the North-west angle of the fort to the city, along the banks of the Hooghly, is a walk of pounded brick, covered with sand, the usual material of the roads and streets in and near Calcutta, with a row of trees on each side, and about its centre a flight of steps to descend to the river, which in the morning, a little after sun-rise, is generally crowded with persons, washing themselves and performing their devotions, of which indeed, ablution is an essential and leading part. The rest consists, in general, in repeatedly touching the forehead and cheeks with white, red, or yellow earth, and exclamations of Ram! Ram! There are some Brahmins however, always about this time seated on the bank under the trees, who keep counting their beads, turning over the leaves of their banana-leaf books, and muttering their prayers with considerable seeming devotion, and for a long time together. These are "Gooroos," or Religious Teachers, and seem considerably respected. Children and young persons are seen

continually kneeling down to them, and making them little offerings, but the wealthier Hindoos seldom stop their palanquins for such a purpose. Where the esplanade-walk joins Calcutta, a very handsome quay is continued along the side of the river; resembling in every thing but the durability of material, the quays of Petersburgh. It is unhappily of brick instead of granite, and is as yet unfinished, but many houses and public buildings are rising on it, and it bids fair to be a very great additional ornament and convenience to Calcutta. Vessels of all descriptions, to the burden of 600 tons, may lie almost close up to this quay, and there is always a crowd of ships and barks, as well as a very interesting assemblage of strangers of all sorts and nations to be seen. Of these, perhaps the Arabs, who are numerous, are the most striking, from their comparative fairness, their fine bony and muscular figures, their noble countenances and picturesque dress. That of a wealthy Arab "Nacoda," or captain, is pretty much what may be seen in Niebuhr's Travels, as that of an emir of Yemen. They are said to be extremely intelligent, bold, and active, but very dirty in their ships, and excessively vain and insolent whenever they have the opportunity of being so with impunity.

The crowd on this quay, and in every part of Calcutta, is great. No fighting, however, is visible, though we hear a great deal of scolding. A Hindoo hardly ever strikes an equal, however severely he may be provoked. The Arabs, as well as the Portuguese, are less patient, and at night, frays

and even murders in the streets are of no unfrequent occurrence, chiefly, however, among the two descriptions of persons whom I have named. There are among the Hindoos very frequent instances of murder, but of a more cowardly and premeditated kind. They are cases chiefly of women murdered from jealousy, and children for the sake of the silver ornaments with which their parents are fond of decorating them. Out of thirty-six cases of murder reported in the province of Bengal, during the short space of, I believe, three months, seventeen were of children under these circumstances.

Though no slavery legally exists in the British territories at this moment, yet the terms and gestures used by servants to their superiors, all imply that such a distinction was, at no distant date, very common. "I am thy slave,"—"Thy slave hath no knowledge," are continually used as expressions of submission and of ignorance. In general, however, I do not think that the Bengalee servants are more submissive or respectful to their masters than those of Europe. The habit of appearing with bare feet in the house, the manner of addressing their superiors by joining the hands as in the attitude of prayer, at first give them such an appearance. But these are in fact nothing more than taking off the hat, or bowing, in England; and the person who acts thus, is as likely to speak saucily, or neglect our orders, as any English footman or groom. Some of their expressions, indeed, are often misunderstood by new comers as uncivil,

when nothing less than incivility is intended. If you bid a man order breakfast, he will answer, "Have I not ordered it?" or, "Is it not already coming?" merely meaning to express his own alacrity in obeying you. They are, on the whole, intelligent, and are very attentive to supply your wishes, even half, or not at all expressed. Masters seldom furnish any liveries, except turbans or girdles, which are of some distinctive colour and lace; the rest of the servant's dress is the cotton shirt, caftan, and trowsers of the country, and they are by no means exact as to its cleanliness. The servants of the Governor-General have very handsome scarlet and gold caftans.

The Governor-General has a very pretty country residence at Barrackpoor, a cantonment of troops about 16 miles north of Calcutta, in a small park of (I should guess) from 2 to 300 acres, on the banks of the Hooghly, offering as beautiful a display of turf, tree, and flowering shrub, as any scene in the world can produce. The view of the river, though less broad here than at Calcutta, is very fine; and the Danish settlement of Serampoor, which stands on the opposite bank, with its little spire, its flag-staff, and its neat white buildings, is at this distance a very pleasing object. The house itself of Barrackpoor is handsome, containing three fine sitting-rooms, though but few bed-chambers. Indeed, as in this climate no sleeping-rooms are even tolerable, unless they admit the southern breeze, there can be but few in any house. Accordingly, that of Barrackpoor barely accommo-

dates Lord Amherst's own family; and his Aides-de-Camp and visitors sleep in bungalows, built at some little distance from it, in the park. "Bungalow," a corruption of Bengalee, is the general name in this country for any structure in the cottage style, and only of one floor. Some of these are spacious and comfortable dwellings, generally with high thatched roofs, surrounded with a verandah, and containing three or four good apartments, with bath-rooms and dressing-rooms enclosed from the eastern, western, or northern verandahs. The south is always left open. We went to Barrackpoor the 28th of October. The road runs all the way between gardens and orchards, so that the traveller is seldom without shade. Our journey we made before eight o'clock, no travelling being practicable at this season of the year with comfort, afterwards. We staid two days, and were greatly pleased with every thing we saw, and above all with the kindness of Lord and Lady Amherst.

At Barrackpoor, for the first time, I mounted an elephant, the motion of which I thought far from disagreeable, though very different from that of a horse. As the animal moves both feet on the same side at once, the sensation is like that of being carried on a man's shoulders. A full-grown elephant carries two persons in the "howdah," besides the "mohout," or driver, who sits on his neck, and a servant on the crupper behind with an umbrella. The howdah itself, which Europeans use, is not unlike the body of a small gig, but with-

out a head. The native howdahs have a far less elevated seat, and are much more ornamented. At Calcutta, or within five miles of it, no elephants are allowed, on account of the frequent accidents which they occasion by frightening horses. Those at Barrackpoor were larger animals than I had expected to see, two of them were at least ten feet high. That which Lord Amherst rode, and on which I accompanied him, was a very noble fellow, dressed up in splendid trappings, which were a present from the king of Oude, and ornamented all over with fish embroidered in gold, a device which is here considered a badge of royalty. I was amused by one peculiarity, which I had never before heard of; while the elephant is going on, a man walks by his side, telling him where to tread, bidding him "take care,"—"step out," warning him that the road is rough, slippery, &c. all which the animal is supposed to understand, and take his measures accordingly. The mohout says nothing, but guides him by pressing his legs to his neck, on the side to which he wishes him to turn, urging him forwards with the point of a formidable goad, and stopping him by a blow on the forehead with the butt end of the same instrument. The command these men have over their elephants is well known, and a circumstance lately occurred of one of them making a sign to his beast, which was instantly obeyed, to kill a woman who had said something to offend him. The man was executed before our arrival.

Capital punishments are described as far from frequent, and appear to be inflicted for murder only; for smaller crimes, offenders are sentenced to hard labour, and are seen at work in the public roads, and about the barracks, in groupes more or less numerous, each man with fetters on his legs, and watched by police-men, or Sepoys. These poor creatures, whatever their original crimes may have been, are probably still more hardened by a punishment which thus daily, and for a length of time together, exposes them, in a degraded and abject condition, to the eyes of men. I never saw countenances so ferocious and desperate as many of them offer, and which are the more remarkable as being contrasted with the calmness and almost feminine mildness which generally characterize the Indian expression of features. What indeed can be expected in men who have neither the consolations of Christianity nor the pity of their brethren,—who are without hope in this world, and have no just idea of any world but this?

The cantonment of Barrackpoor is very pretty, consisting of a large village inhabited by soldiers, with bungalows for the European officers and other white inhabitants, who are attracted hither by the salubrity of the air, the vicinity of the Governor's residence, or the beauty and convenience of the river. In the Park several uncommon animals are kept: among them the Ghyal, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a

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THE GYHAL, OF THIBET AND NEPAUL.

very noble creature, of the ox or buffalo kind, with immensely large horns, and a native of Thibet and Nepaul.

It is very much larger than the largest Indian cattle, but hardly I think equal to an English bull: its tail is bushy, and its horns form almost a mass of white and solid bone to the centre of its forehead. It is very tame and gentle, and would, I should think, be a great improvement on the common Indian breed of horned cattle. There is also another beautiful animal of the ass kind, from the Cape of Good Hope, which is kept in a stall, and led about by two men to exercise daily. They complain of its wild and untameable spirit, and when I saw it, had hampered its mouth with such an apparatus of bit and bridle that the poor thing was almost choked. It is extremely strong and bony, of beautiful form, has a fine eye and good countenance, and though not striped like the zebra, is beautifully clouded with different tints of ash and mouse colour. We met two lynxes, or "siya gush," during our ride, also taking the air, led each in a chain by his keeper, one of them in body clothes, like an English greyhound, both perfectly tame, and extremely beautiful creatures, about the size of a large spaniel, and in form and colour something between a fox and a cat, but with the silky fur and characteristic actions of the latter. The other animals, consisting of two or three tygers and leopards, two different kinds of bears—one Bengalee, the other from Sincapoor, a porcupine, a kangaroo, monkeys, mouse-deer, birds, &c. are

kept in a menagerie, their dens all very clean, and, except one of the bears and one hyæna, all very tame. The Bengalee bears are precisely of the same kind with that which is described and drawn, but without a name, in "Bewick's Quadrupeds," as said to be brought from Bengal. They are fond of vegetables, and almost exclusively fed on them; three of these are very good-natured, and shew their impatience for their meals, (after which they are said to be very greedy,) only by a moaning noise, raising themselves upright against the bars of the cage, and caressing, in a most plaintive and coaxing way, any person who approaches them. The fourth is a very surly fellow, always keeps himself in a corner of his den, with his face turned away from the light and the visitants, and if at all teazed, turns about in furious wrath. The Sincapoor bear is smaller than the others, and a very beautiful animal, with a fine, black, close fur, a tan muzzle and breast, very playful, and not greedy. All of them climb like cats, notwithstanding their bulk, which equals that of a large Russian bear. They were at one time supposed to be ant-eaters, but, Dr. Abel says, erroneously. They burrow in the ground, have longer snouts and claws than our European bears, and struck me forcibly as a link between the badger and the common bear, though in every thing but their vivacity they bear a general resemblance to the sloth, or bradypus.

While we were at Barrackpoor, a cobra de capello was killed close to our bungalow; it was talked of by the natives in a manner which proved

them not to be common. In Calcutta poisonous snakes are very seldom seen; nor are they any where to be much apprehended, except one goes into old ruins, neglected pagodas, or dry and rubbishy places, where Europeans have not often occasion to tread. The water-snakes, which are met with in moist places, are very seldom dangerous. Alligators sometimes come on shore to bask, and there is one in a small pond in the park. They are of two kinds, one, which seems like the common crocodile of the Nile, has a long nose, and is harmless, unless provoked. The other is somewhat smaller, has a round snubbed head, and frequently attacks dogs and other similar animals, and is sometimes dangerous to men who go into the river. I suspect that both these kinds are found in Egypt, or have been so in ancient times. I cannot else account for the remarkable discrepancy of the relations which are given us respecting their ferocity and activity, their tameness and sluggishness. The ancients seem to have paid most attention to the formidable species. The other is that which has been seen by Bruce and Sonnini.

November 2nd was Sacrament Sunday at the Cathedral, and there was a considerable number of Communicants.—In the evening we went to see the school for European female orphans, an extensive and very useful establishment, supported by subscriptions, of which Mrs. Thomason is the most active manager. It is a spacious and handsome though irregular building, airy, and well adapted to its purpose, situated in a large compound in the

Circular Road. The neighbourhood has been fancied unhealthy, but we saw no appearance of it in the girls. The establishment seems well conducted; the girls are not encouraged to go out as servants; when they have relations in England, they are usually sent thither, unless eligible matches occur for them among the tradesmen of Calcutta, who have, indeed, few other opportunities of obtaining wives of European blood and breeding. Even ladies going out are not always permitted to take white maids, and always under a bond, that in a year or two they shall be sent back again. The consequence is, that the free mariners, and other persons who go out to India, are induced to form connections with women of the country; yet I never met with any public man connected with India, who did not lament the increase of the half-caste population, as a great source of present mischief and future danger to the tranquillity of the Colony. Why then forbid the introduction of a class of women who would furnish white wives to the white Colonists; and so far, at least, diminish the evil of which they complain? Security to a moderate amount, that the person thus going to India should not become burdensome to the Colony, would be enough to answer every political purpose of the present restrictions.

Of opportunities for education there seems no want, either for rich or poor; there are some considerable schools for the children of the former, of both sexes. There is an excellent Free School for the latter, and the children of soldiers and officers

have the Military Orphan Asylum, from which, where legitimacy exists, no tint or complexion is excluded.

November 4.—I went to consecrate a new Church at Dum Dum, having previously obtained the sanction of Government for the performance of the ceremony, both here and at St. James's in Calcutta, as also a written assurance from the Governor in Council, that the buildings should thenceforward be appropriated to the worship of God after the forms and laws of the English Church. This I thought a sufficient title, and it was certainly all that could be obtained in this country. Accordingly I determined not to lose the opportunity of giving the sanction of a most impressive form of dedication to these two Churches, as likely to do good to all who shared in the service, and to offend nobody, while if, which is utterly unlikely, any future Governor should desecrate the piles, on his own head be the transgression.

The road to Dum Dum is less interesting than that to Barrackpoor: like it it is a military village, the principal European artillery cantonment in India. It consists of several long, low ranges of building, all on the ground-floor, ornamented with verandahs, the lodging of the troops, and some small but elegant and convenient houses occupied by the officers, adjoining an open space like the "Meidan" or large plain of Calcutta, which is appropriated to the practice of artillery. The Commandant, General Hardwicke, with whom we spent the day, resides in a large house, built on an artifi-

cial mound, of considerable height above the neighbouring country, and surrounded by very pretty walks and shrubberies. The house has a venerable appearance, and its lower story, as well as the mound on which it stands, is said to be of some antiquity, at least for Bengal, where so many powerful agents of destruction are always at work, that no architecture can be durable,—and though ruins and buildings of apparently remote date are extremely common, it would, perhaps, be difficult to find a single edifice 150 years old. This building is of brick, with small windows and enormous buttresses. The upper story, which is of the style of architecture usual in Calcutta, was added by Lord Clive, who also laid out the gardens, and made this his country house. We here met a large party at breakfast, and afterwards proceeded to the Church, which is a very pretty building, divided into aisles by two rows of Doric pillars, and capable of containing a numerous congregation. It was now filled by a large and very attentive audience, composed of the European regiment, the officers and their families, and some visitors from Calcutta, whom the novelty of the occasion brought thither. The consecration of the cemetery followed, wisely here, as in all British India, placed at some distance from the Church and the village. On our return to General Hardwicke's, we amused ourselves till dinner-time with looking over his very extensive museum, consisting of a great number of insects in excellent preservation, and many of them of rare beauty, collected during a long residence in

India, or sent to him from most of the Oriental Islands; a large stuffed collection of birds and animals, perfect also, notwithstanding the great difficulty of preserving such objects here, besides some living animals, a very pretty antelope, a vampire-bat, a gibbon, or long-armed ape, a gentle and rather pretty animal of its kind, a cobra de capello, and some others. The vampire-bat is a very harmless creature, of habits entirely different from the formidable idea entertained of it in England. It only eats fruit and vegetables, and indeed its teeth are not indicative of carnivorous habits, and from blood it turns away when offered to it. During the day-time it is, of course, inert, but at night it is lively, affectionate, and playful, knows its keeper, but has no objection to the approach and touch of others. General Hardwicke has a noble collection of coloured drawings of beasts, birds, fishes, and insects, to the amount of many hundreds, drawn and arranged with great beauty and regularity. We returned to Calcutta after dinner.

November 12.—I consecrated St. James's Church, before an equally numerous congregation, but more miscellaneous in its character than that at Dum Dum, and containing a large number of half-castes. It stands in the centre of the poorest and most numerous Christian population of Calcutta, and thus attended, is indeed most valuable; a great many sailors also come to this Church. Mr. Hawtayne officiates here; he can boast the honour of

having converted a Hindoo of decent acquirements and respectable caste, who was baptized a few days ago. The Portuguese are numerous, and have two large Churches here. The one I have seen, which is not however the largest of the two, is very handsome, exactly like the Roman-Catholic Churches of Europe, and as being something more obscure and shadowy in its interior, is both more solemn and better adapted to the climate than the Protestant places of worship. Their Clergy wear their canonical dress of white cotton. A Roman Catholic Bishop, titularly of Thibet, whose station is in the upper provinces, about this time passed through Calcutta. I did not see him, but he called on Lord Amherst. He is an Italian by birth, but has passed almost his whole life as a priest in Brazil, and since as a Bishop in the Portuguese settlements of Congo and Loango. From thence a translation must, I should have thought, have been a great happiness, yet, Lord Amherst said, he spoke of his past and future prospects with a sort of doubtful regret and uneasy anticipation, and seemed to stand in very needless fear both of the English and Native governments. He is, I believe, the only Bishop of his Church in this country, though there are two or three more in the southern extremity of the Peninsula.

November 18.—My wife went to a Nâch given by one of the wealthy natives, Baboo Rouplâll Mullich, whose immense house with Corinthian pillars, we had observed more than once in our

passage along the Chitpoor road. She has given a full account of it in her journal[1]. I was kept

[1] I joined Lady Macnaghten and a large party this evening to go to a Nâch given by a rich native, Rouplâll Mullich, on the opening of his new house. The outside was brilliantly illuminated, and as the building is a fine one, the effect was extremely good. The crowd without the gates was great. We were ushered into a large Hall, occupying the centre of the house, round which run two galleries with a number of doors opening into small apartments, the upper ones being for the most part inhabited by the females of the family, who were of course invisible to us, though they were able to look down into the Hall through the venetians. This Hall is open to the sky, but on this as on all public occasions, it was covered in with scarlet cloth, with which the floor was also carpeted. All the large native houses are built on this principle, and the fathers, sons, and grandsons, with their respective families, live together, till their numbers become too great, when they separate like the Patriarchs of old, and find out new habitations. The magnificence of the building,—the beautiful pillars supporting the upper galleries,—and the expensive and numerous glass chandeliers with which it was lighted,—formed a striking contrast with the dirt, the apparent poverty, and the slovenliness of every part that was not prepared for exhibition; the rubbish left by the builders had actually never been removed out of the lower gallery,—the banisters of the stair-case, in itself paltry, were of common unpainted wood, and broken in many places, and I was forced to tread with care to avoid the masses of dirt over which we walked.

On entering we found a crowd collected round a songstress of great reputation, named Viiki, the Catalini of the East, who was singing in a low but sweet voice some Hindoostanee songs, accompanied by inartificial and unmelodious native music. As the crowd was great, we adjourned into a small room opening out of the upper gallery, where we sat listening to one song after another, devoured by swarms of mosquitos, till we were heartily tired, when her place was taken by the Nâch, or dancing girls,—if dancing that could be called which consisted in strained movements of the arms, head, and body, the feet, though in perpetual slow motion, seldom moving from the same spot. Some story was evidently intended to be told from the expression of their countenances, but to me it was quite unintelligible. I never saw public dancing in England so free from every thing approaching to indecency. Their dress was modesty itself, nothing but their faces, feet, and hands, being exposed to view. An attempt at buffoonery

away by a regard to the scruples of the Christian and Mahommedan inhabitants of Calcutta, many of whom look on all these Hindoo feasts as indiscriminately idolatrous, and offered in honour of some one or other of their deities. The fact is, that there are some, of which this was one, given chiefly if not entirely to Europeans by the wealthy Hindoos, in which no religious ceremony is avowed, and in which if any idolatrous offering really takes place, it is done after the white guests are departed.

About this time I attended the first meeting of the Governors of the Free School which had occurred since my arrival. I, on this occasion, saw the whole establishment; it is a very noble institution, consisting of a school where 247 boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English, reading, writing, cyphering, and their religious faith and duties, for which purpose the different Catechisms and other compendia furnished by the Society for Promoting Christian Knowledge are employed. Some few of the day-scholars are Armenian Christians, whose parents

next followed, ill imagined, and worse executed, consisting of a bad imitation of English country dances by ill-dressed men. In short, the whole exhibition was fatiguing and stupid,—nearly every charm but that of novelty being wanting.

To do us greater honour, we were now shewn into another room, where a supper-table was laid out for a select few, and I was told the great supper-room was well supplied with eatables. I returned home between twelve and one much tired, and not the least disposed to attend another Nâch.—*Extract from Editor's Journal.*

object to these formulæ; and there are one or two Hindoos, who are allowed to attend, and who also stand on one side when the Catechism is repeated, though they say the Lord's Prayer and read the Scriptures without scruple. The children of Roman Catholics, of whom there are also several, apparently make no such difficulties, and even attend Church with the rest of the scholars. They are in fact so ignorant and neglected, that many of them have scarcely any idea of Christianity but what they acquire here. The girls' school is a separate building of somewhat less extent than the boys'; both are surrounded by good compounds, and built on the highest spot on this flat district.

The system of Dr. Bell is pursued in these schools, except that the climate requires more sitting than he allows, and this therefore is arranged according to the Lancasterian system. The boys are very well taught; many of them write beautiful hands, and are excellent accountants, for both which, indeed, they have a strong natural turn. Their reading is not so good, since in fact almost all of them have to learn English as well as reading, it being a curious fact that scarcely any children brought up in this country, either high or low, speak any thing, even with their parents, but the broken Hindoostanee, and vulgar Bengalee, which they learn from their nurses; while of these poor children, most have Bengalee mothers. They exhibit, according to the head-master, most of them considerable quickness, and a good memory; but are deficient, when compared with English

boys of the same age and rank in life, in common sense, courage, and honesty, as well as in bodily strength. They seldom fight, and are much afraid of pain, but when provoked scold each other fluently, and use very indecent and bad language. This is a crime which they but too naturally learn from their heathen neighbours, and for which it is most frequently necessary to punish them. The next most frequent crime is theft from each other. Lying, to conceal their faults, and under fear of punishment, is also very prevalent; but on this I cannot lay much stress, since even in English schools, among little boys of the lower rank, I know it is so common as hardly to be exceeded.

Leprosy, in both its most formidable kinds, elephantiasis, and leontiasis, is said to be almost as common here as in Syria and Arabia; and I have seen instances of both kinds among the beggars in the streets, though certainly not so many as the accounts which I had heard would have led me to expect. The swollen legs of the former complaint I have noticed in three or four excursions; of the latter only two instances have occurred to me,—one a miserable native beggar, the other an European of the lower rank. The first has lost all his fingers, his nose, and several of his toes; the second is of a hideous mealy white complexion. Among Europeans it is allowed to be very unusual, but when it comes, it answers in all respects to the fatal disease described by Michaelis in his "Anmerkungen über die Mosaische Gericht," &c. and can

be only palliated and a little delayed in its course, by any remedies which medicine can supply.

November 20.—We went to see the Botanical Garden with Lady Amherst. Captain Manning took us down in his ship's cutter to the "Ghât," or landing-place, at the Garden Reach, which is on the opposite side of the river, and where we met Lady and Miss Amherst who were waiting for us with one of the Governor's boats. Of these there are two; the largest is called the Sunamookee, and is a splendid but heavy gilt and painted barge, rigged like a ketch, with a dining-room and bed-room. The other, on which we were now to embark, is the "Feel Churra," elephant bark, from having its head adorned with that of an elephant, with silver tusks. It is a large, light, and beautiful canoe, paddled by twenty men, who sit with their faces towards the head, with one leg hanging over the side of the boat, and the great toe through a ring fastened to its side. They keep time with their paddles, and join occasionally in chorus with a man who stands in the middle, singing what I was assured were verses of his own composition; sometimes amatory, sometimes in praise of the British nation, the "Company Sahib," and the Governor-General; and in one or two instances were narrations of different victories gained by our troops in India. The tunes of many of them are simple and pleasing, but the poet has not a good voice. His appearance is singular,—a little, thin, squinting man, extremely conceited, with large silver manacles, like those of women, round

his naked ancles, which he jingles in cadence to his story. In the fore-part of the boat is a small cabin, very richly ornamented, like the awnings in English barges, but enclosed with Venetian blinds; and between this and the head the mace-bearers of the Governor stand. The Union Jack is hoisted at the head and stern of the boat, and the Company's flag in the centre. With oars it would go at a great rate, but the inferiority of paddles was now fairly proved, by the far more rapid progress of Captain Manning's boat, though quite as heavy, and with only ten rowers.

The Botanical Garden is a very beautiful and well-managed institution, enriched, besides the noblest trees and most beautiful plants of India, with a vast collection of exotics, chiefly collected by Dr. Wallich himself, in Nepaul, Pulo Penang, Sumatra, and Java, and increased by contributions from the Cape, Brazil, and many different parts of Africa and America, as well as Australasia, and the South Sea Islands. It is not only a curious but a picturesque and most beautiful scene, and more perfectly answers Milton's idea of Paradise, except that it is on a dead flat instead of a hill, than any thing which I ever saw. Among the exotics I noticed the nutmeg, a pretty tree, something like a myrtle, with a beautiful peach-like blossom, but too delicate for the winter even of Bengal, and therefore placed in the most sheltered situation, and carefully matted round. The sago-palm is a tree of great singularity and beauty, and in a grove or avenue produces an effect of striking

solemnity, not unlike that of gothic architecture. There were some splendid South American creepers, some plaintains from the Malayan Archipelago, of vast size and great beauty; and, what excited a melancholy kind of interest, a little wretched oak, kept alive with difficulty under a sky and in a temperature so perpetually stimulating, which allowed it no repose, or time to shed its leaves and recruit its powers by hybernation. Some of the other trees, of which I had formed the greatest expectations, disappointed me, such as the pine of New Caledonia, which does not succeed here, at least the specimen which was shown me was weak-looking and diminutive in comparison with the prints in Cook's Voyage, the recollection of which is strongly imprinted on my mind, though I have not looked at them since I was a boy. Of the enormous size of the Adansonia, a tree from the neighbourhood of Gambia and Senegal, I had heard much; the elephant of the vegetable creation! I was, however, disappointed. The tree is doubtless wonderful, and the rapidity of its growth is still more wonderful than its bulk: but it is neither particularly tall nor stately. Its bulk consists in an enormous enlargement of its circumference immediately above the roots, and for a comparatively small height up its stem, which rather resembles that disease of the leg which bears the elephant's name, than tallies with his majestic and well-proportioned, though somewhat unwieldy stature. Dr. Wallich has the management of another extensive public establishment at Titty-ghur,

near Barrackpoor, of the same nature with this, but appropriated more to the introduction of useful plants into Bengal. He is himself a native of Denmark, but left his country young, and has devoted his life to Natural History and Botany in the East. His character and conversation are more than usually interesting; the first all frankness, friendliness, and ardent zeal for the service of science; the last enriched by a greater store of curious information relating to India and the neighbouring countries, than any which I have yet met with.

These different public establishments used to be all cultivated by the convicts in chains, of whom I have already spoken. In the Botanical Garden their labour is now supplied by peasants hired by the day or week, and the exchange is found cheap, as well as otherwise advantageous and agreeable; the labour of freemen here, as elsewhere, being infinitely cheaper than that of slaves.

During Lady Amherst's progress through the gardens, I observed that, besides her usual attendants of gilt-sticks and maces, two men with spears, also richly gilt, and two more with swords and bucklers, went before her. This custom is, so far as I have seen at present, confined to the Governor and his family; but I understand it used to be the case with most persons of condition in Calcutta.

To the north of the Botanical Garden, and separated from it by an extensive plantation of teak-trees, stands the new College, founded by the So-

ciety for the Propagation of the Gospel, under the management, and at the suggestion of Bishop Middleton, in a beautiful situation, and the building, from a little distance, beautiful also, in the Gothic of queen Elizabeth's time.

December 12.—I attended, together with a large proportion of the European Society of Calcutta, an examination of the Native Female Schools, instituted by Mrs. Wilson, and carried on by her together with her husband and the other Missionaries of the Church Missionary Society. The progress which the children as well as the grown pupils had made, was very creditable; and it may show how highly we ought to appreciate Mrs. Wilson's efforts, when I mention, that when she began her work there was no known instance of an Indian female having been instructed in reading, writing, or sewing; and that all those who knew most of the country regarded her attempt to bring them together into schools as idle as any dream of enthusiasm could be [1]. She is a sensible and amiable young woman, with patience and good temper sufficient to conquer most obstacles, who has acquired an influence over these poor little girls and their parents, as well as over her grown pupils, which at first sight seems little less than magical. It was very pretty to see

[1] At the end of the year, 1826, Mrs. Wilson had about 600 scholars in various schools in the suburbs of Calcutta. When the Central School is completed, these will all be concentrated. At the commencement of this experiment, Mrs. Wilson thought herself fortunate when she had obtained the attendance of six or seven children.—Ed.

the little swarthy children come forward to repeat their lessons, and show their work to Lady Amherst, blushing even through their dark complexions, with their muslin veils thrown carelessly round their slim half-naked figures, their black hair plaited, their foreheads specked with white or red paint, and their heads, necks, wrists, and ancles loaded with all the little finery they could beg or borrow for the occasion. Their parents make no objection to their learning the catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favour of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos; this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge with Mr. Hawtayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the schoolmasters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion.

On all these points, however, and on the great change which seems to be taking place in the character of this vast nation, or at least in the province of Bengal, I have written at considerable length to my friends in England, and therefore shall not repeat my opinions and observations here.

December 25.—This being Christmas-day I had a large congregation and a great number of communicants, I think above 300. Now, and at Easter-day, it is the custom in Calcutta to give very splendidly to the communion collection, which is the fund for the support of the European poor (for there are no poor rates), and is managed with great judgment and attention by a body of gentlemen, calling themselves the select vestry of the Cathedral. There is a good deal of distress among the Europeans and half-castes here, arising from various causes, especially from the multitude of speculations which have been tried of late years in indigo and other establishments. If a man once begins falling so far as to borrow money, it is hardly possible for him to recover himself, the interest of loans is so high, and the necessary expences of living so great, while a return to England, except in forma pauperis and at the Company's cost, is too expensive to be thought of by persons under such circumstances. Nor are they luxuries only that ruin the colonist in Calcutta. House-rent is enormous, and though the poorer classes of Europeans and half-castes live in wretched dwellings, in very unwholesome parts of the town, they are

often obliged to pay for these as much as would rent an excellent house in most of the market-towns of England, and would furnish them with very tolerable dwellings even in London. Clothes too are dear. On the other hand provisions, by those who will stoop so low, are to be had for almost nothing from the remains of the dinners of the principal European families, which the climate will not suffer to be kept till another day, and are therefore disposed of by the Khânsamans at a very low rate indeed. Still there is much real want, and I apprehend that a man who gives as a Christian ought to give, will in Calcutta find little opportunity for saving, and still less for amusement and needless luxury. Deus faxit ut quod ei debeo absolvam!

My wife went a few days ago on a cruise to the Sand-heads, for the benefit of our child's health.

Captain Manning joined his ship at Saugor at the same time, with a promise that when he next returns here, he is again to become our guest. He is an excellent man, warm and single-hearted beyond most I know, of considerable talent in his profession and in mechanics, and of very pleasing unaffected manners. During the time he has been with us, I have had an opportunity of knowing his character thoroughly, and am very glad to be able to rank him among the number of my friends.

CHAPTER III.

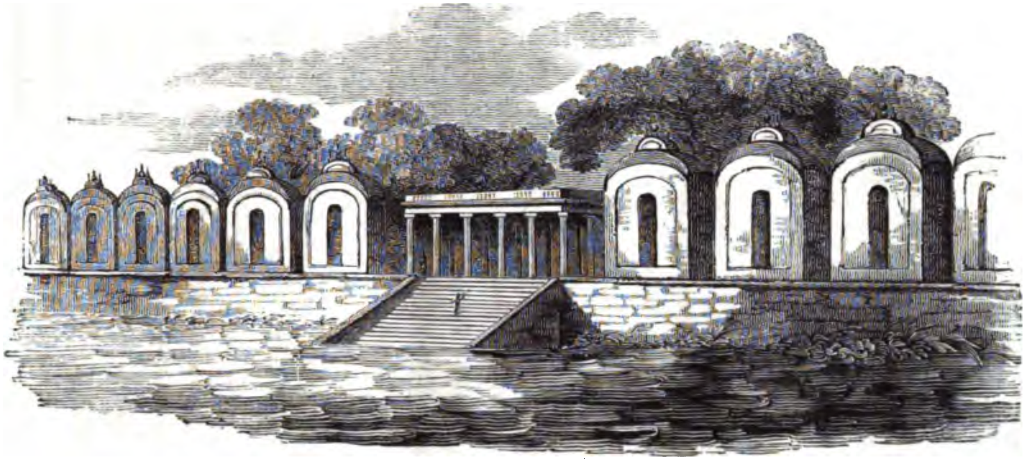
Pagodas—Barrackpoor—Serampoor: Decoits—Chandernagore—Christmas-boxes—Idols—Titty-ghur—Suttee—Bore in the River—Saltpetre—Confirmation—Governor-General's Native Levee.

On the 27th of December I paid a visit of two days to the Governor at Barrackpoor. I went by water early enough in the morning to preach to the congregation, which, for want of a church, assembles in the great hall of the Government-house. The distance is about 24 miles, which, with a favourable tide and a good set of rowers, may be ascended in two hours and a half, and descended in less than two hours. The river continues of nearly the same width as at Calcutta; its banks are covered with fruit-trees and villages, with many very handsome pagodas, of which buildings Calcutta only offers some small, mean, and neglected specimens. The general style of these buildings is, a large square court, sometimes merely surrounded by a low wall, with brick balustrades, plaistered so as to resemble stone, or indented at the top, with two or sometimes four towers at the angles, generally, in the present day, of Grecian architecture, and ornamented with pilasters, balustrades, and friezes. In the centre of the principal front is, for the most part, an entrance resembling in its general character, and style of arrangement, the beautiful Propy-

læum at Chester castle. When the pagoda adjoins the river, a noble flight of steps, the whole breadth of the portico, generally leads from the water to this entrance. Sometimes the whole court is surrounded by a number of square towers, detached by a small interval from each other, and looking not unlike tea-canisters, having such a propylæum as I have described in the centre of the principal front.

In the middle of the quadrangle, or at least in the midde of one of its sides, opposite to the main entrance, is the temple of the principal deity, sometimes octagonal, with pinnacles and buttresses, greatly resembling a Gothic Chapter House, but in some instances taller and larger, with three domes, one large in the centre, and a smaller at each side, with three gilded ornaments on the summit of each, extremely like the old churches in Russia. All these buildings are vaulted with brick, and the manner in which the Hindoos raise their square or oblong domes seems to me simple and ingenious, and applicable to many useful purposes.

It is very seldom that any thing like a congregation assembles in these temples. A few priests and dancing women live in them, whose business it is to keep the shrines clean, to receive the offerings of the individuals who come from time to time to worship, and to beat their gongs in honour of their idols, which is done three or four times in the twenty-four hours. On more solemn occasions, however, wealthy Hindoos give money to illuminate the building, and throw up fire-works which



PAGODAS ON THE BANKS OF THE GANGES.

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are to be had in Calcutta of great excellence and beauty. And in one instance, which I omitted to mention before, on the celebration of the festival of the goddess Kali at the pagoda of Kalighât, near Russipugla, I saw the towers at the corners of the building hung round with an immense quantity of gilt paper, tinsel, and flowers, the court crowded with coloured plaister statues as big or bigger than life, representing Sepoys, horse and foot, drawn up in the act of presenting arms, and a figure in their front on an elephant, to represent the Governor-General, also in the act of taking off his cocked hat. In the middle of the court, and before the gate of the sanctuary, was a very large temporary pavilion, I should suppose 60 feet long by about 20, composed of coarse white cotton, but glittering with ribbands, gilding, tinsel, and flounces of various coloured silks, with slender gilded pillars, overshadowing a vast *Plateau*, for it had exactly this appearance, of plaister filled with painted gods and goddesses, Kali and all her family with all their respective heads and arms, while the whole building rang with the clamour, tinkling, and strumming of gongs, bells, and stringed instruments. Yet there were not many worshippers even then. These pagodas are often endowed with lands as well as rent-charges on lands, though some of them depend entirely on voluntary contributions. Most of the larger ones are kept externally very neat, and diligently whitewashed, while the Grecian ornaments of which I have spoken, and which must have been borrowed

from the Europeans, are so many evidences of the repairs bestowed on them occasionally and of late years.

During my stay at Barrackpoor, I witnessed one custom of the Hindoos which I could not comprehend; a jackall was caught in a trap and killed, and as soon as the breath was out of his body, all the servants of that religion ran forward to wash their hands in his blood,—which I am told they always do whenever they kill, or witness the death of a wild beast.

The Indian squirrel, which abounds in the park, is smaller than ours, more of an ash colour, with two black and white streakes down its back; and not only lives in trees, but in the thatch of houses. I saw several playing about the eaves of my bungalow, and at first mistook them for rats, which at a small distance they much resemble.

December 28.—I went this morning to return a visit which I had received from Colonel Krefting, the Danish Governor of Serampoor, a fine old veteran who has been above 40 years resident in Bengal, yet still preserves the apparently robust health and florid old age of Norway, of which country he is a native. With him I found his secretary, an officer of the name of Mansbach, also a Norwegian, whose mother I had met with many years back at the house of Mr. Rosencrantz at Hafslan, on the Falls of the Glommer. My conversation with them renewed some very agreeable recollections on both sides, and I was glad to hear of the health of some of those who had formerly

shewn me kindness, while they were much interested by my account of the Knudtzons, of Penrhyn's travels in the province of Bergen, and of the glacier which he had discovered.

Serampoor is a handsome place, kept beautifully clean, and looking more like an European town than Calcutta, or any of its neighbouring cantonments. The guard, which was turned out to receive me, consisted of, perhaps, a dozen Sepoys in the red Danish uniform; they were extremely clean and soldier-like looking men, and the appearance of the place flourishing. During the long war in which England was engaged, and so long as the Danes remained neutral, it was really so, and a vast deal of commerce was carried on under the benefit of its flag. At the time of the Copenhagen rupture, Lord Minto sent two or three companies of infantry to take possession of it. Since that period the settlement has grievously declined, and so much the faster, because no stipulation was made by the Danish Government at home at the time of the general pacification for the continuance of a grant of 200 chests of opium yearly, which, previous to the rupture, the English East India Company were accustomed to furnish to the Danish Government of Serampoor at the cost price, thereby admitting them to share in the benefits of this important monopoly. This grant has been earnestly requested since by Colonel Krefting, but hitherto without success, and in consequence he complains that the revenues of the settlement do not meet its current expences, and that the Government

have been utterly unable to relieve the sufferers by the late inundation. Of Colonel Krefting every body speaks highly; and I have found great sympathy expressed in his misfortunes and those of his colony. I fear, however, that Government will not be able to grant his petition without authority from England, though they shew him in other respects what kindness and favour they can.

Many persons of different nations, who like a cheaper residence than Calcutta, take houses here. One of these was the abode of Mr. Brown, many years senior Presidency Chaplain, and the friend of Henry Martyn. A deserted pagoda near it, once the temporary residence of the latter, attracted my attention. It was in Mr. Brown's time fitted up with books, and a bed for occasional visitors at his house, but is now quite empty and ruinous.

The administration of Serampoor, as it respects the police, is extremely good, and does much credit to Colonel Krefting and his Danish magistrates. During the late inundation he was called on for more vigorous measures than usual, since a numerous band of "Decoits," or river-pirates, trusting to the general confusion and apparently defenceless state of the place, attacked his little kingdom, and began to burn and pillage with all the horrors which attend such inroads in this country. The Colonel took the field at the head of his dozen sepoys, his silver-sticks, police-men, and sundry volunteers, to the amount of perhaps 30, killed some of the ruffians, and took several prisoners,—

whom he hanged next morning without deigning to ask aid from his powerful neighbours at Barrackpoor.

From Serampoor I proceeded to Chandernagore, where I had also to return a visit to Monsieur Pelissier, the French Governor. It is, I think, a smaller town than the former, and with a less striking appearance from the river; the houses are mostly small, and the streets presented a remarkable picture of solitude and desertion. I saw no boats loading or unloading at the quay, no porters with burdens in the streets, no carts, no market people, and in fact only a small native bazar, and a few dismal-looking European shops. In the streets I met two or three Europeans smoking segars, and apparently with little to do, having almost all the characteristic features and appearance of Frenchmen.

I had half an hour's very agreeable conversation with the Governor, and promise myself much pleasure from his acquaintance. He is only just arrived at this place from Pondicherry, where he had passed several years, and of which he seems very fond; of the climate of Bengal he complains as being too hot and too cold, and says that his family have suffered in their healths during their residence here.

I had about this time an opportunity of observing a custom which prevails with different classes of Hindoos and Mussulmans, of making presents to their masters or superiors at Christmas, of fruit, game, fish, pastry, and sweetmeats. Some gifts of

this sort came to us from different Baboos of our acquaintance. Our head-servants sent presents of plum-cakes, fish, and fruit; and even our poor bearers came in a body, their faces decorated with an extra quantity of raddle, chalk, and tin-foil, to beg my acceptance of a basket of plaintains and oranges. The outer gates of most of the houses in Calcutta and Chowringhee are decorated with garlands of flowers, tinsel, and gilt-paper. These Christmas-boxes are said to be an ancient custom here, and I could almost fancy that our name of box for this particular kind of present, the derivation of which is not very easy to trace in the European languages, is a corruption of "Buckshish," a gift or gratuity, in Turkish, Persian, and Hindoostanee. There have been undoubtedly more words brought into our language from the East than I used to suspect. "Cash," which here means small money, is one of these; but of the process of such transplantation I can form no conjecture.

January 1, 1824.—I this day preached at the Cathedral, it being an old and good custom in India always to begin the year with the solemn observation of the day of the Circumcision; there was a good congregation. I received to-day an explanation of some very singular images, which stand in different streets of Calcutta and its neighbourhood, representing a female figure, or at least the figure of a youth, rudely carved in wood and painted, standing erect on the back of a disproportionately little elephant, and with a monstrous

sort of spire or shrine on his head. They are used, it appears, as a sort of hatchment, being erected on the death of wealthy Hindoos, near their dwelling-houses, but, differing in this respect from hatchments, are generally suffered to remain till they fall in pieces. These are of wood. Most of the Hindoo idols are of clay, and very much resemble in composition, colouring, and execution, though of course not in form, the more paltry sort of images which are carried about in England for sale by the Lago di Como people. At certain times of the year, great numbers of these are, in fact, hawked about the streets of Calcutta in the same manner, on men's heads. This is before they have been consecrated, which takes place on their being solemnly washed in the Ganges by a Brahmin Pundit. Till this happens, they possess no sacred character, and are frequently given as toys to children, and used as ornaments of rooms, which when hallowed they could not be, without giving great offence to every Hindoo who saw them thus employed. I thought it remarkable that though most of the male deities are represented of a deep brown colour, like the natives of the country, the females are usually no less red and white than our porcelain beauties as exhibited in England. But it is evident from the expressions of most of the Indians themselves, from the style of their amatory poetry, and other circumstances, that they consider fairness as a part of beauty, and a proof of noble blood. They do not like to be called black, and though the Abyssinians, who are sometimes met with in the country,

are very little darker than they themselves are, their jest books are full of taunts on the charcoal complexion of the "Hubshee." Much of this has probably arisen from their having been so long subjected to the Moguls, and other conquerors originally from more northern climates, and who continued to keep up the comparative fairness of their stock by frequent importation of northern beauties. India too has been always, and long before the Europeans came hither, a favourite theatre for adventurers from Persia, Greece, Tartary, Turkey, and Arabia, all white men, and all in their turn possessing themselves of wealth and power. These circumstances must have greatly contributed to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men in a few generations, even without any intermarriage with the Hindoos, assume the deep olive tint, little less dark than a Negro, which seems natural to the climate. The Portuguese natives form unions among themselves alone, or if they can, with Europeans. Yet the Portuguese have, during a three hundred years' residence in India, become as black as Caffres. Surely this goes far to disprove the assertion, which is sometimes made, that climate alone is insufficient to account for the difference between the Negro and the European. It is true, that in the Negro are other peculiarities which the Indian has not, and to which the Portuguese colonist shows no system of approximation, and which undoubtedly do not appear to follow so naturally

from the climate, as that swarthiness of complexion which is the sole distinction between the Hindoo and the European. But if heat produces one change, other peculiarities of climate may produce other and additional changes, and when such peculiarities have 3 or 4000 years to operate in, it is not easy to fix any limits to their power. I am inclined after all, to suspect that our European vanity leads us astray in supposing that our own is the primitive complexion, which I should rather suppose was that of the Indian, half-way between the two extremes, and perhaps the most agreeable to the eye and instinct of the majority of the human race. A colder climate, and a constant use of clothes, may have blanched the skin as effectually as a burning sun and nakedness may have tanned it, and I am encouraged in this hypothesis by observing that of animals the natural colours are generally dusky and uniform, while whiteness and a variety of tint almost invariably follow domestication, shelter from the elements, and a mixed and unnatural diet. Thus while hardship, additional exposure, a greater degree of heat, and other circumstances with which we are unacquainted, may have deteriorated the Hindoo into a Negro, opposite causes may have changed him into the progressively lighter tints of the Chinese, the Persian, the Turk, the Russian, and the Englishman.

My wife and little girl having returned from their cruise to the Sandheads much benefited by the change of air, we went on the 7th of January,

1824, to Titty-ghur, a convenient and comfortable house, in a beautiful situation, most kindly lent to us for a couple of months, by Dr. Wallich. It is on the banks of the river, about two miles from Barrackpoor, and in the middle of the Company's experimental botanic garden. The weather is now very delightful, and we are comparatively free from the dense fogs which at this season beset Calcutta and Chowringhee.

On the 10th of January there was a display of fire-works at Serampoor, in honour of the patron saint at the Roman Catholic chapel, which we saw to great advantage from our bholiah, stationed opposite to it on the river. They were, we were told, procured from China by one of the Roman Catholic Portuguese merchants. I thought them very good, and the forms of most of them were new to me. One was a striking imitation of the foliage of a tuft of bamboos, being, in fact, really a cluster of long and slender bamboos, with fire-works affixed to them, which very beautifully gave the effect of the graceful curve of that elegant plant, and even the form of its leaves. There was also another, a sort of Roman candle, which sent up flames, in shape and action, as well as the noise they emitted, not unlike large pigeons, and therefore called Chinese doves. A great crowd of boats and people were on the river to see these fire-works, which are a very popular exhibition with the lower orders.

Returning one day from Calcutta, I passed by two funeral piles, the one preparing for a single

person, the other nearly consumed, on which a Suttee had just taken place. For this latter purpose a stage had been constructed of bamboos about eighteen inches or two feet above the ground, *on* which the dead body had been laid, and *under* which, as my native servants told me, the unhappy widow had been stretched out, surrounded with combustibles. Only a heap of glowing embers was now seen here, besides two long bamboos, which seemed intended to keep down any struggles which nature might force from her. *On* the stage was what seemed a large bundle of coarse cotton cloth, smoking, and partially blackened, emitting a very offensive smell. This my servants said was the husband's body. The woman they expressly affirmed had been laid *below* it, and ghee poured over her to hasten her end, and they also said the bamboos had been laid *across her*. I notice these particulars, because they differ from the account of a similar and recent ceremony, given by the Baptist Missionaries, in which it is said that the widow is laid by the side of her husband, on the platform, with her arm embracing him, and her face turned to him. Here I asked repeatedly, and received a different account. Yet the Missionaries have had every possible opportunity of learning, if not of actually witnessing, all the particulars of the ceremony which they describe. Perhaps these particulars vary in different instances. At all events it is a proof how hard it is to gain, in this country, accurate information as to facts which seem most obvious to the senses. I felt very sick at heart, and

regretted I had not been half an hour sooner, though probably my attempts at persuasion would have had no chance of success. I would at least have tried to reconcile her to life. There were perhaps twenty or thirty people present, with about the same degree of interest, though certainly not the same merriment, as would have been called forth by a bonfire in England. I saw no weeping, and heard no lamentations. But when the boat drew near, a sort of shout was raised, I believe in honour of Brahma, which was met by a similar outcry from my boatmen.

January 15.—Dr. Marshman, the Baptist Missionary from Serampoor, dined with me. Dr. Carey is too lame to go out. The talents and learning of these good men are so well known in Europe, that I need hardly say that, important as are the points on which we differ, I sincerely admire and respect them, and desire their acquaintance. In speaking of the Suttee of yesterday, Dr. Marshman said that these horrors are of more frequent occurrence within these few last years, than when he first knew Bengal; an increase which he imputes to the increasing luxury of the higher and middling classes, and to their expensive imitation of European habits, which make many families needy, and anxious to get rid, by any means, of the necessity of supporting their mothers, or the widows of their relations. Another frequent cause is, he thinks, the jealousy of old men, who having married young wives, still cling to their exclusive possession even in death, and leave injunctions,

either with their wives themselves to make the offering, or with their heirs to urge them to it. He is strongly of opinion that the practice might be forbidden in Bengal, where it is of most frequent occurrence, without exciting any serious murmurs. The women, he is convinced, would all be loud in their praises of such a measure, and even of the men, so few would have an immediate interest in burning their wives, mothers, or sisters-in-law, that they would set themselves against what those who had most influence with them would be so much interested in having established. The Brahmins, he says, have no longer the power and popularity which they had when he first remembers India, and among the laity many powerful and wealthy persons agree, and publicly express their agreement, with Rammohun Roy, in reprobating the custom, which is now well known to be not commanded by any of the Hindoo sacred books, though some of them speak of it as a meritorious sacrifice. A similar opinion to that of Dr. Marshman I have heard expressed by the senior Judge of the Sudder Dewannee Adawlut. Others, however, of the members of the Government think differently. They conceive that the likeliest method to make the custom more popular than it is, would be to forbid and make it a point of honour with the natives; that, at present, no woman is supposed to be burnt without her own wish certified to the magistrate, that there are other and less public ways to die (on that account more liable to abuse than the Suttees) which might be resorted to if this were

forbidden, and that if we desire to convert the Hindoos, we should above all things be careful to keep Government entirely out of sight in all the means which we employ, and to be even, if possible, over scrupulous in not meddling with, or impeding those customs which, however horrid, are become sacred in their estimation, and are only to be destroyed by convincing and changing the popular mind. When Christian schools have become universal the Suttee will fall of itself. But to forbid it by any legislative enactment would, in their opinion, only give currency to the notion, that we mean to impose Christianity on them by force, and retard its progress to an almost indefinite period.

January 21.—We had this morning an opportunity of hearing the remarkable phenomenon, not uncommon in the Ganges, called the Bore, or rush of the spring-tide up the river, with a great elevation of wave, and tremendous noise and rapidity. The sound resembled that of a steam-boat, but was infinitely louder; we were awakened by it, but before I could get out, it had either passed, or else, as it always runs close to one or other of the sides of the river, the high crumbling bank prevented my seeing it. Nothing at least was visible but the water shining beautifully bright under a full moon in a cloudless sky, though the noise continued to be audible for some time longer.

I went this day to Calcutta, to attend a meeting of the Church Missionary Society, and returned, after an early dinner, with Archdeacon Corrie.

A very beautiful civet cat was caught this morn-

ing in one of the walks of the garden, and was overpowered by a number of men and dogs, after a severe chase from one tree to the other, and a gallant resistance. It is a very pretty animal, like a cat in all respects except its size, which nearly equals that of a small fox, and its long pointed nose. The common wild cat often occurs in this neighbourhood, and the civit is not unfrequent. During the fruit season, the garden is sadly pillaged by swarms of monkeys, which then make their appearance from the jungles, as well as by the huge bats, which entirely live on fruits and vegetables, their vampire habits, as I have before observed, being utterly fabulous. Though they then abound, not one is now to be seen: they probably sleep during the cool weather.

There is another powder-mill in this neighbourhood besides those near Garden Reach, and half-way between this place and Calcutta. The immense quantities of salt-petre found in Bengal account for their frequency. The tendency of the soil to produce it is very annoying to the builders and the occupants of houses. It can scarcely be prevented from encroaching in a few years on the walls and floors of all lower rooms, so as to render them unwholesome, and eventually uninhabitable. Half the houses in Calcutta are in this predicament, and their ground-floors useless. Cellars are unknown in this part of India.

January 25.—On my return from Calcutta this morning, where I went to preach at the Cathedral, I found that I had a fresh reason for thankfulness

to God in my wife's safety, and the birth of a fine and promising little girl, to the exceeding delight of our dear Emily, who rejoices in her new plaything, kissing her little sister over and over again. God grant that they may both grow up in mutual love and equal virtue!

February 2.—I went to Calcutta for a Confirmation, which I held the next day in the Cathedral; the number of persons who attended were 236,—a good many more than were expected, as barely two years have elapsed since the last performance of the ceremony by Bishop Middleton.

Most of them were half-castes; but there were, however, several officers, and from 20 to 30 European soldiers, and three grown up women of the upper ranks. They were apparently very seriously impressed with the ceremony, which to me, I will own, was almost overpowering. God Almighty grant his indulgence to me, and his blessing on those for whom I then prayed, for Jesus Christ's sake!

February 5.—I returned to Tittyghur. I had a curious visit a few days ago from a person who previously announced himself by letter as the Rev. Jacob Mecazenas, lately arrived from Rome, and anxious to wait upon me. I asked him to dinner two days after, but to my dismay, about 10 o'clock on the morning of the appointed day, instead of the smooth well-spoken Jesuit I had made up my mind to expect, I heard a thundering voice in the portico, and was greeted by a tall stout ecclesiastic with a venerable beard, a long black cassoc, a

calotte, and a triangular hat, who announced himself as Father Mecazenas of the Dominican order, and come to pass the day with me! I found he was a native of Teflis, but brought up in one of the Roman Catholic Armenian Convents established in Asia, and that he had passed his later years at Rome. He spoke wretched Italian, a very little French, no English or Hindoostanee, and scarcely more than a few words of Latin. I had an engagement at the Government House during a part of the morning, which I pleaded, and hunted about to find if I had any books which could enable the poor man to pass his time rather less irksomely in my absence, but I found that the few Latin books which I had unpacked were in Calcutta, that I had no Italian of any kind, and that the only French books which I could get at, were the tragedies of Voltaire,—a harmless work certainly, but bearing so formidable a name that I doubted whether, even if he could, he would read them. I was not mistaken, the name was enough for him, and though he made no objection in my presence, I was told that no sooner was my back turned than, with a deep groan, he laid them down, and desired a servant to take them away. Accordingly he passed the greater part of the morning in walking up and down the room, and looking out at the boats on the Hooghly. I pitied the poor man, and when I had finished my necessary business, on my return renewed my conversation with him, which got on better than I at first expected. I asked him some questions about Georgia and Armenia, but the most

which I got was a list of the different tribes of Caucasus, a specimen of the Georgian vocabulary for the most common articles, and the Georgian alphabet, which he wrote out for me, and which I was surprised to find differ very materially from the Slavonic, the Armenian, and every other with which I am acquainted. At last dinner came to his relief as well as mine, and he soon began to display the appetite of a hardy mountaineer. I have seldom seen any one make such quick dispatch with whatever was put on his plate, and he made a no less good use of the three French words with which he seemed most familiar, "a votre santé!" tossing down one bumper of wine after another, laughing all the time with the voice of a lion, till I began to fear some exhibition would follow, not very creditable either to the Church of Rome or to the table of a Protestant Bishop. He was, however, too strong to be affected by what he drank, except that it a little increased his fluency and noisy hilarity: and as soon as the cloth was fairly off the table, I thought it high time to call for coffee. I had been all this time expecting to be asked to subscribe to something or other, since, the dinner always excepted, I could not perceive why else the good man should have shewn so much anxiety for my acquaintance; and accordingly at length he rose, brought out an immense paper book, and after a short complimentary speech, solicited my patronage to a fund he was employed in collecting, to repair the temple of Fortuna Virilis, in Rome, which was, he said, appropriated as a hospital and

place of instruction for Armenian and other youths, and pilgrims, but had been grievously injured by certain excavations which the French made while in Rome, in order to examine the nature of its substruction and foundations. His paper was to the same effect, but was written in English, and evidently the composition of some of the Calcutta native writers. He then talked of credentials from Rome; but though I asked for them, both in Latin and Italian, he produced none, but evaded the question. However, had he produced them, he would not have been at all more likely to gain his object with me, since I neither quite believed the story of the French having committed an outrage at variance with their general conduct, nor did I conceive myself called on to build up churches for the members of a different communion in Rome, when all which I can do is likely to fall so far short of the claims of charity in India. If the poor man, who was very pressing, had asked me for himself, and in the capacity which I suspect really belonged to him, of a mendicant, he would have fared better. As it was I was unrelenting, though civil; and we parted, with at least the satisfaction on my part, that I had given him a good dinner.

February 7.—I went down to Calcutta this morning, to attend a "Durbar," or native levee of the Governor's, which all the principal native residents in Calcutta were expected to attend, as well as the vakeels from several Indian princes. I found on my arrival the levee had begun, and that Lord Amherst, attended by his Aides-de-camp and Per-

sian secretary, had already walked down one side, where the persons of most rank, and who were to receive " khelâts," or honorary dresses, were stationed. I therefore missed this ceremony, but joined him and walked round those to whom he had not yet spoken, comprising some persons of considerable rank and wealth, and some learned men, travellers from different eastern countries, who each in turn addressed his compliments, or petitions, or complaints to the Governor. There were several whom we thus passed who spoke English not only fluently but gracefully. Among these were Baboo Ramchunder Roy and his four brothers, all fine, tall, stout young men, the eldest of whom is about to build one of Mr. Shakespear's rope-bridges over the Caramnasa.

After Lord Amherst had completed the circle, he stood on the lower step of the throne, and the visitors advanced one by one to take leave. First came a young Raja of the Rajpootana district, who had received that day the investiture of his father's territories, in a splendid brocade khelât and turban; he was a little, pale, shy-looking boy, of 12 years old. Lord Amherst, in addition to these splendid robes, placed a large diamond aigrette in his turban, tied a string of valuable pearls round his neck, then gave him a small silver bottle of attar of roses, and a lump of pawn, or betel, wrapped up in a plaintain leaf. Next came forwards the " vakeel," or envoy of the Maharaja Sindia, also a boy, not above sixteen, but smart, self-possessed, and dandy-looking. His khelât and presents were a little, and but a

little, less splendid than those of his precursor. Then followed Oude, Nagpoor, Nepaul, all represented by their vakeels, and each in turn honoured by similar, though less splendid, marks of attention. The next was a Persian Khân, a fine military-looking man, rather corpulent, and of a complexion not differing from that of a Turk, or other southern Europeans, with a magnificent black beard, and a very pleasing and animated address. A vakeel from Sind succeeded, with a high red cap, and was followed by an Arab, handsomely dressed, and as fair nearly, though not so good-looking, as the Persian. These were all distinguished, and received each some mark of favour. Those who followed had only a little attar poured on their handkerchiefs, and some pawn. On the whole it was an interesting and striking sight, though less magnificent than I had expected, and less so I think than the levee of an European monarch. The sameness of the greater part of the dresses (white muslin) was not sufficiently relieved by the splendour of the few khelâts; and even these which were of gold and silver brocade were in a great measure eclipsed by the scarlet and blue uniforms, gold lace, and feathers, of the English. One of the most striking figures was the Governor-general's native Aid-de-camp, a tall, strong-built, and remarkably handsome man, in the flower of his age, and of a countenance at once kind and bold. His dress was a very rich hussar uniform, and he advanced last of the circle, with the usual military salute; then, instead of the offering of money which each of the rest made, he

bared a small part of the blade of his sabre, and held it out to the Governor. The attar he received, not on his handkerchief, but on his white cotton gloves. I had on former occasions noticed this soldier from his height, striking appearance, and rich uniform. He is a very respectable man, and reckoned a good officer.

CHAPTER IV.

CALCUTTA.

Rope Bridges—Wedding Procession—Hindoo Festival—Cholera Morbus—Fruits—Ordination of Christian David.

In passing Cossipoor on my return to Tittyghur, I called on Mr. C. Shakespear, and looked at his rope-bridges, which are likely to be most useful, in this country at least, if not in Europe. Their principle differs from that of chain-bridges, in the centre being a little elevated, and in their needing no abutments. It is in fact an application of a ship's standing rigging to a new purpose, and it is not even necessary that there should be any foundation at all, as the whole may be made to rest on flat timbers, and, with the complete apparatus of cordage, iron, and bamboos, may be taken to pieces and set up again in a few hours, and removed from place to place by the aid of a few camels and elephants. One of these over a torrent near Benares, of 160 feet span, stood a severe test during last year's inundation, when, if ever, the cordage might have been expected to suffer from the rain, and when a vast crowd of neighbouring villagers took refuge on it as the only safe place in the neighbourhood, and indeed almost the only object which con-

tinued to hold itself above the water. He has now finished another bridge for the Caramnasa, at the expense of Ramchunder Narain, whom I met at the Durbar, and who may expect to reap much popularity with his countrymen from such a public benefit, not only as facilitating intercourse, but as freeing their religious pilgrims from a great anxiety. The name of the river in question means, "the destroyer of good works," from the circumstance of an ancient devotee, whose penances, like those of Kehama, had exalted him to Indra's heaven, having been precipitated headlong by Siva, till his sacrifices broke his fall half-way, directly over the stream in question. He now hangs in the air, head downwards, and his saliva flows into, and pollutes the whole water in such a manner, that any person who bathes in, or even touches it, loses the merit of all his antecedent penances, alms, and other acts of piety, reserving, however, the full benefit of his misdeeds of whatever description. All Brahmins who are obliged to pass it, (and it lies in the way to some of the most illustrious places of pilgrimage,) are in the greatest terror. They are sometimes carried on men's shoulders, sometimes ferried over; but in either case, if they are in the least splashed or wetted, it amounts almost to a matter of damnation, without hope or chance of pardon. The people on the bank who act as watermen, are not influenced by these superstitions; but to Indians in general Mr. Shakespear's bridge will be most valuable. The span of this bridge, which is strong enough to bear a field-piece,

is 320 feet in length, its breadth 8; its flooring is composed of stout bamboos, connected by coir-rope, with a net-work hand-rail on either side, also of coir, as are the shrouds and principal tackling which support the whole. The appearance of the bridge is light and graceful, and its motion on passing over it not sufficient to be either dangerous or alarming.

My wife tells me a curious circumstance which has occurred in my absence, illustrative of the timid character which seems to belong to the Bengalees. The coachman had asked leave to go with me to Calcutta; and as the carriage-horses were consequently idle, she ordered the saeeses to lead them out for exercise. Some demur took place, and on asking the reason, she was actually told that they were afraid! She insisted, however, and the horses, when they appeared, were quiet as lambs. The men at first, out of pure precaution, had buckled up their heads so tight, that they could scarcely breathe, and when ordered to unloose them, held them as if they had tygers in a leash; yet the horses, as I have before observed, were quiet, and these are men who have been all their lives in the stable! I have, indeed, understood from many quarters, that the Bengalees are regarded as the greatest cowards in India; and that partly owing to this reputation, and partly to their inferior size, the Sepoy regiments are always recruited from Bahar and the upper provinces. Yet that little army with which Lord Clive did such wonders, was chiefly raised from Bengal. So much

are all men the creatures of circumstance and training.

I had frequently heard of the admiration which the Indians feel for corpulency, but no instance had occurred within my knowledge. I am assured, however, that a young man, whose height and bulk I had noticed to-day at the Durbar, takes a large draught of ghee every morning, in order to contribute to the bulk of which he is vain, and that very frequently the natives contract liver complaints by their anxiety to fatten themselves.

March 1.—We bade adieu to Tittyghur with regret, but just as we were on the point of setting out, a severe storm of thunder, rain, and wind came on, which detained us about an hour, being the first regular north-wester which we had seen. It fairly lashed the river into high waves, and produced a delightful effect on the air, laying the dust, and refreshing vegetation, as if by magic. My wife and children went by water, and I took our Sircar with me in the carriage. He is a shrewd fellow, well acquainted with the country, and possessed of the sort of information which is likely to interest travellers. His account of the tenure of lands very closely corresponded with what I had previously heard from others. The "Zemindars" or landholders, let their lands, sometimes in large divisions, to tenants corresponding to the Scotch tacksmen, who underlet them again, and occasionally, which generally occurs near Calcutta, to the cottagers and cultivators immediately, and in very minute portions. The lands are sometimes on lease

for a good many years, sometimes from year to year only. The usual rent for rice-land in Bengal, at least in this part of it, is two rupees a begah, or about twelve or fifteen shillings an acre; for orchards five rupees, or about £1. 12*s*. for the acre. All rents are paid in money, and the principle of "metairie," which I explained to him, is unknown. The tenant in most of the villages is at the expense of the buildings, but these are so cheap and frail, as probably to cost less than thatching a stack in England, and can hardly be said to last longer. Land in this neigbourhood sells at about fifty rupees the begah, but did not fetch near so much before the roads were opened, which has been a measure of exceeding utility to the landholders here. The Baboo pointed out two or three large houses which we passed as the residences of wealthy Zemindars, but who had also still more splendid houses in Calcutta. One of these, who was dignified by Lord Wellesley with the title of Raja, has a really fine villa, surrounded with a sort of park, the borders of which are planted with a handsome myrtle-leaved tree, about as large as an English horse-chesnut, which is here very common, but which he has defaced by clipping each individual tree into a regular conical shape. This the Baboo pointed out as a piece of extreme neatness and elegance. Another gateway on the left hand, in a very picturesque wood of coco-trees and bamboos, was guarded by an immense wooden idol of a young man, having only sandals and a sash painted black, the rest being flesh-colour. It must have

been I should think thirty feet high. The Sircar said smiling, "that great idol stands sentry to all the gods and goddesses within." It was in fact the entrance to the pagoda at Kaida, which I had previously seen from the river. A little further by the road-side was a huge tower-like structure, about sixteen feet high, supported on eight or ten massive but low wheels, of wood painted red, and adorned with a good deal of clumsy carving.—"That," he said, again smiling, "is our god's carriage; we keep it on the main road, because it is too heavy for the lanes of the neighbouring village. It is a fine sight to see the people from all the neighbourhood come together to draw it, when the statue is put in on solemn days." I asked what god it belonged to, and was answered "Brahma." He added, it required between two and three hundred people to move it, which I do not believe, though I can easily suppose that number may usually assist. I asked if self-immolation ever took place here as at Juggernaut, but he assured me "never that he had heard of." As we passed through Chitpoor, he shewed me the house of the "Nawâb of Chitpoor." Of this Potentate I had not heard before. He is now called by Europeans the Nawâb of Moorshedabad, where he resides, and is, it seems, the descendant of the Mohammedan nobleman who was the Lord of the district before our conquest, and still retains a considerable appanage of lands and pensions, to the amount of about 100,000 S. rupees monthly, with an honorary guard of Sepoys, and many of the exteriors of royalty.

While he resided in his house at Chitpoor he was always received by the Governor on state days at the head of the stairs, and conducted, after an embrace, to a sort of throne at the upper end of the room, and when he took his leave, he was distinguished by a salute from the fort, and turning out the guard. The Baboo told me all this, and did not fail to point out the different measure which the Mussulmans in India had received from that they had given to his countrymen. "When they conquered us, they cut off the heads of all our Rajas whom they could catch. When the English conquered them, they gave them lands and pensions!" I do not exactly know whether he said this by way of compliment or no. I have reason to believe that the sentiment is very common among the Hindoos, and I doubt even, whether they would or would not have been better pleased had we, in such cases, been less lenient and liberal. Nevertheless it is evident that in thus keeping up, even at a considerable expense, these monuments of the Mahommedan power, our nation has acted wisely as well as generously. It is desirable that the Hindoos should always be reminded that we did not conquer them, but found them conquered, that their previous rulers were as much strangers to their blood and to their religion as we are, and that they were notoriously far more oppressive masters than we have ever shewn ourselves.

In passing through the village of Chitpoor, I was surprised to see a jackall run across the street, though it was still broad day, and there was the

usual crowd of market-people and passengers. A man followed him laughing, and shaking his apron to frighten him, which the animal however to all appearance scarcely heeded. Some carrion had probably attracted him, but it is seldom that they venture to shew themselves so early and in such public places. A little further we passed a sort of Sepoy, dressed very splendidly in the native style, with a beautiful Persian gun and crooked hanjar, but no bayonet. My companion pointed him out with much glee, as one of the attendants of Baboo Budinâth Roy [1], who lives in this neighbourhood, and has a menagerie of animals and birds only inferior to that at Barrackpoor. This privilege of being attended by armed men is one greatly coveted by the wealthy natives of India, but only conceded to the highest ranks. Among the Europeans no person now claims it in Calcutta, save the Chief-justice and the Commander-in-chief, each of whom is attended in public, besides his silver sticks, by four or five *spears*, very elegantly worked, the poles of silver, and the blades generally gilt, with a place for the hand covered with crimson velvet, and a fringe of the same colour where the staff and the blade join. The natives, however, like to have swords and bucklers, or musquets carried before them, and some have lately ventured to mount sen-

[1] He was subsequently made Raja Bahadur by Lord Amherst, and by his munificent donation of 20,000 S. rupees, is the erection of the Central School for the Education of Native Females in Calcutta, mainly to be attributed. Other charitable institutions are likewise largely indebted to his liberality.—ED.

tries at their gates, equipped very nearly like the regular troops in the pay of Government. One of these the Baboo soon afterwards pointed out to me, at the great house of the Mullich family, near the entrance of Calcutta. I had afterwards however reason to know, that this was without permission, and that Rooplaul Mullich got severely censured for it by the Persian secretary, whose functions extend to the regulation of precedence among the natives throughout India, and indeed to many of the duties of our Heralds' College.

March 5, Friday.—This evening I preached the first of a course of Lent Lectures on the Sermon on the Mount. Unfortunately I have all these to write de novo, my books and papers being as yet inaccessible, and I have very little time for either reading or composition. I must however do my best. The Church was extremely well attended, far indeed beyond my expectations. In our way there we passed a marriage procession. The sort of palanquin in which the bridegroom was carried was according to the old Indian fashion, much handsomer than that now in use, but probably not so convenient. The vehicle of the bride was a common mehannah palanquin, closed up, and looking like a coffin. The number of torches carried before and on every side of the bridegroom was a practical illustration of the glorious simile of the rising sun in the Psalms. By the way ought not the word מִטָּתוֹ, (Canticles iii. 7.) which our translators render "bed" to be "litter," or "palanquin?" It appears from what goes before that Solomon had

made a *journey* in it,—" coming up from the wilderness like pillars of smoke," with all the dust of his bearers round him, and escorted by 70 warriors during his nightly journey. Nor are four-post bedsteads used (see ver. 9.) in any part of the East. " Pereant qui nostra ante nos!" I find the same thought in Harmer, though in the midst of so much nonsense, that I am almost ashamed of my own conjecture. I believe it, however, to be right, though it has got into bad company.

March 8.—I had an interesting visit this morning from Rhadacant Deb, the son of a man of large fortune, and some rank and consequence in Calcutta, whose carriage, silver sticks, and attendants were altogether the smartest I had yet seen in India. He is a young man of pleasing countenance and manners, speaks English well, and has read many of our popular authors, particularly historical and geographical. He lives a good deal with Europeans, and has been very laudably active and liberal in forwarding, both by money and exertions, the education of his countrymen. He is secretary, gratuitously, to the Calcutta School Society, and has himself published some elementary works in Bengalee. With all this he is believed to be a great bigot in the religion of his country's gods,—one of the few sincere ones, it is said, among the present race of wealthy Baboos. When the meeting was held by the Hindoo gentlemen of Calcutta, to vote an address of thanks to Lord Hastings on his leaving Bengal, Rhadacant Deb proposed as an amendment that Lord Hastings should be particularly

thanked for "the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands' bodies,"—a proposal which was seconded by Hurree Mohun Thakoor, another wealthy Baboo. It was lost however, the cry of the meeting, though all Hindoos, being decidedly against it. But it shews the warmth of Rhadacant Deb's prejudices. With all this I found him a pleasing man, not unwilling to converse on religious topics, and perhaps even liking to do so from a consciousness that he was a shrewd reasoner, and from anxiety, which he expressed strongly, to vindicate his creed in the estimation of foreigners. He complained that his countrymen had been much misrepresented, that many of their observances were misunderstood both by Europeans and the vulgar in India, that for instance, the prohibition of particular kinds of food, and the rules of caste had a spiritual meaning, and were intended to act as constant mementos of the duties of temperance, humanity, abstraction from the world, &c. He admitted the beauty of the Christian morality readily enough, but urged that it did not suit the people of Hindostan; and that our drinking wine and eating the flesh of so useful and excellent a creature as the cow, would, in India, be not only shocking, but very unwholesome. I said that nobody among us was *required* to eat beef if he did not like it. He however shook his head, and said that the vulgar of India *would* eat beef readily enough if they were allowed to do so. He asked me several questions respecting the doc-

trines of the Church of England, on which I hope I gave him satisfactory information, (preferring to remove his prejudices against us, rather than to make any direct attack on his own principles). His greatest curiosity, however, was about the Free-masons, who had lately been going in solemn procession to lay the first stone of the new Hindoo College. "Were they Christians?" "Were they of my Church?" He could not understand that this bond of union was purely civil, convivial, or benevolent, seeing they made so much use of prayer; and was greatly surprised when I said, that in Europe both Christians and Mussulmans belonged to the Society; and that of the gentlemen whom he had seen the other day, some went to the Cathedral, and some to Dr. Bryce's Church. He did not, indeed, understand that between Dr. Bryce and the other chaplains any difference existed; and I had no desire, on finding this, to carry my explanations on this point further. He asked, at length, "If I was a Mason?" "If I knew their secret?" "If I could guess it?" "If I thought it was any thing wicked or Jacobinical?" I answered, that I was no Mason; and took care to express my conviction that the secret, if there was any, was perfectly harmless; and we parted very good friends, with mutual expressions of anxiety to meet again. Greatly indeed should I rejoice, if any thing which I can say should be of service to him.

I have for these few days past been reading the Hindoostanee Pentateuch, with my "Moonshee," or teacher, who has never seen it before, and is highly

delighted with its beauty and eloquence, particularly with the account of Paradise, the flood, and the fall of man. "It must have been a delightful place," said he, when reading of Eden and its four rivers. He asked me many, and some very interesting questions, and I began almost to hope that what I had the opportunity of saying to him, would, joined to the excellence of the Scriptures themselves, have gradually some effect, when one day he manifested a jealousy of the superiority of our Scriptures over those of his countrymen, and brought me a book, which he assured me greatly resembled the work of Moses, begging me to read it, which I readily promised. It was a translation into English of the "*Supta Sati*," a portion of the "Marcumdeya Purana," and recounts the exploits of a certain goddess, named "Maha-Maya." (Great Delusion,) produced by the combined energies of all the deities united, in order to defeat the demons and giants. Some parts of it are not unlike the most inflated descriptions in the Edda; and though a strange rhapsody, it is not devoid of spirit. But it has not the most distant approach to any moral lesson, or to any practical wisdom. The translator is a Brahmin from Madras, now in Calcutta soliciting subscriptions for the sufferers by famine on the Coromandel coast. He called on me the other day for this purpose; for which also he had contrived to assemble a numerous meeting of wealthy natives, an event so unusual as to excite much surprise among those Europeans whom I have heard mention it. None of the sums subscribed were very

large, but it is a new thing to see a charitable feeling of this kind awakened among them. I felt myself bound to subscribe, if it were only to show them that in such undertakings Christians would gladly co-operate with them, and even entrust their money to their distribution. On talking, however, with one of the most liberal of the subscribers, (Vomanundun Thakoor,) I found they had not the same confidence in each other which I placed in them. "Ramaswani Pundit," he said, "may be a very good man, but I took care at the meeting that all the money subscribed should be lodged with the house of Palmer and Co., and be distributed at Madras by the English committee there. I do not know the Madras Pundits,—but I know that *Europe* gentlemen have character to lose."

The external meanness of all the shops, depositories, and warehouses in this great city is surprising. The bazars are wretchedness itself, without any approach to those covered walks, which are the chief glory of the cities of Turkey, Russia, and Persia, and which, in a climate like this, where both the sun and the rains are intolerable, would be more than any where else desirable. Yet I have read magnificent accounts of the shops and bazars of Calcutta. But they were in the same authors who talk of the picturesque appearance of its "*Minarets*," whereas there is absolutely no single minaret in Calcutta; nor so far as I have seen or heard, in any of its neighbouring towns. Hamilton's book, where this is mentioned, is generally regarded as very correct. How could such a mis-

take occur in a matter, of all others, the most obvious to the eye? There are many small mosques, indeed, but the Muezzins all stand at the door, or on some small eminence adjoining. Minarets there are none. Perhaps he confounded the church and steeple, and supposed that mosque and minaret were synonymous. But none of the mosques are seen in any general view of Calcutta, being too small, too low, and built in too obscure corners to be visible, till one is close upon them. They rather, indeed, resemble the tombs of saints, than places for public worship, such as are seen in Turkey, Persia, and the south of Russia. Though diminutive, however, many of them are pretty, and the sort of eastern Gothic style in which they are built, is to my eye, though trained up to reverence the pure English style, extremely pleasing. They consist generally of a parallelogram of about thirty-six feet by twelve, or hardly so much, surmounted by three little domes, the apex of each terminated by a flower, with small but richly ornamented pinnacles in the angles. The faces of the building are covered with a good deal of Arabesque tracery, and pierced with a small door, of Gothic form, in the centre of one of the longest faces, and a small window, of almost similar form, on each side. Opposite to the door, which opens eastward, and on the western side, is a small recess, which serves to enshrine the Koran, and to direct the eyes of the faithful to the "Kibla" of Mecca. The taste of these little oratories is better than their materials, which are unfortunately, in this part of India, no-

thing but brick covered with plaister: while they last, however, they are really great ornaments to the lanes and villages where they occur, and might furnish some advantageous hints, I think, to the Christian architects of India.

March 25.—Our friends, Mr. and Miss Stowe arrived, well and in good spirits, after a very tedious voyage.

April 9.—The Hindoo festival of "Churruck Poojah" commenced to-day, of which, as my wife has given an account in her journal[1], I shall only add a few particulars.

[1] One of the Hindoo festivals in honour of the goddess Kali commenced this evening. Near the river a crowd was assembled round a stage of bamboos, 15 feet high, composed of two upright, and three horizontal poles, which last were placed at about five feet asunder. On this kind of ladder several men mounted, with large bags, out of which they threw down various articles to the by-standers, who caught them with great eagerness; but I was too far off to ascertain what they were. They then one by one raised their joined hands over their heads, and threw themselves down with a force which must have proved fatal had not their fall been broken by some means or other. The crowd was too dense to allow of my discovering how this was effected; but it is certain they were unhurt, as they immediately re-ascended, and performed the same ceremonies many times.

On the 10th we were awakened before day-break, by the discordant sounds of native musical instruments, and immediately mounted our horses, and rode to the Meidân. As the morning advanced we could see an immense crowd coming down the Chowringhee road, which was augmented by persons joining it from all the streets and lanes of the city. We entered the crowd, taking the precaution of making the saees walk close by my horse's head, who was frightened at the music, dancing, and glare of torches, accompanied at intervals by the deep sound of the gong.

"The double double peal of the drum was there,
And the startling sound of the trumpet's blare,
And the gong, that seemed with its thunders dread
To stun the living, and waken the dead."

UNIV. OF
CALIFORNIA

SWINGING, AT THE HINDOO FESTIVAL OF "CHURRUCK POOJAH."

The crowd on the Meidân was great, and very picturesque. The music consisted chiefly of large

In the midst of this crowd walked and danced the miserable fanatics, torturing themselves in the most horrible manner, and each surrounded by his own particular band of admirers, with music and torches. * * * * * * Their countenances denoted suffering, but they evidently gloried in their patient endurance, and probably were supported by the assurance that they were expiating the sins of the past year by suffering voluntarily, and without a groan, this agony.

We had considerable difficulty in making our way through the crowd; but when we had arrived at a short distance from the scene of action, the coup d'œil was beautifully picturesque, and forcibly reminded me of an English race-course: flags were flying in every direction,—booths were erected with stages for dancing; the flowing white garments of the natives gave the impression of a numerous assemblage of well-dressed women; and though on a nearer approach their dingy complexions destroyed the illusion, yet the scene lost nothing of its beauty. I never saw in England such a multitude collected together; but this is one of their most famous festivals, and the people had assembled from all the neighbouring villages. The noise of the music continued till about noon, when the devotees retired to heal their wounds. These are said to be dangerous, and occasionally to prove fatal. One of our servants, a "Musalchee," or torch-bearer, of the lowest caste, (for it seems that none of a higher sort practise these cruelties,) ran about the house with a small spear through his tongue, begging money from his fellow-servants; this man appeared stupified with opium, which I am told is generally taken by these poor wretches, to deaden their feelings; and the parts through which the spears are thrust are said to be previously rubbed for a considerable time, till numbness ensues.

In the evening the Bishop walked to the Boitaconnah, the part of the city where the trees for swinging are erected; they are not suffered to be placed near the European residences. He arrived in time to be a spectator of the whole ceremony. The victim was led, covered with flowers, and without any apparent reluctance, to the foot of the tree: hooks were then thrust through the muscles of his sides, which he endured without shrinking, and a broad bandage was fastened round his waist, to prevent the hooks from being torn through by the weight of his body. He was then raised up, and whirled round; at first the motion was slow, but by degrees was increased to considerable rapidity. In a few minutes it ceased; and the by-standers were going

double drums, ornamented with plumes of black feathers, like those of a hearse, which rose considerably higher than the heads of the persons who played on them; large crooked trumpets, like the "litui" of the ancients, and small gongs suspended from a bamboo, which rested on the shoulders of two men, the last of whom played on it, with a large, thick, and heavy drum-stick, or cudgel. All the persons who walked in the procession, and a large majority of the spectators, had their faces, bodies, and white cotton clothes daubed all over with vermilion, the latter to a degree which gave them the appearance of being actually dyed rose-colour. They were also crowned with splendid garlands of flowers, with girdles and baldrics of the same. Many trophies and pageants of different kinds were paraded up and down, on stages drawn by horses, or bullocks. Some were mythological, others were imitations of different European figures, soldiers, ships, &c. and, in particular, there was one very large model of a steam-boat. The devotees went about with small spears through their tongues and arms, and still more with hot irons pressed against their sides. All were naked to the waist, covered with flowers, and plentifully raddled with vermilion, while their long, black, wet hair hung down their backs, almost to their loins. From time to time, as they passed us, they laboured to

to let him down, when he made signs that they should proceed: this resolution was received with great applause by the crowd, and after drinking some water he was again spun round.—*Extract from the Editor's Journal.*

seem to dance, but in general their step was slow, their countenances expressive of resigned and patient suffering, and there was no appearance, that I saw, of any thing like frenzy or intoxication. The peaceableness of the multitude was also as remarkable as its number; no troops were visible, except the two sentries, who at all times keep guard on two large tanks in the Meidân; no police, except the usual "Chokeydar," or watchman [1], at his post, near Allypoor Bridge; yet nothing like quarrelling or rioting occurred, and very little scolding. A similar crowd in England would have shewn three boxing-matches in half an hour, and in Italy there would have been half a dozen assassinations before night. In the evening I walked in another direction, towards the Boitaconnah, and the streets chiefly occupied by natives. Here I saw the "swinging," which may be best understood from a sketch, however rude.

April 15.—The weather is now very hot, unusually so, as we are told, owing to the want of that refreshment which north-westers usually bestow at this time of year, but my wife and I, by rising at four o'clock, continue to enjoy a delightful ride every morning, though by a little after six the sun is so hot as to drive us in again. We have tried to keep our rooms cool with "tatties," which are mats formed of the kuskos, a peculiar sweet-

[1] These watchmen are less numerous, and not more efficient than their brethren in the streets of London. They do not cry the hour, but proclaim their wakefulness by uttering loud howls from time to time. They are armed with pistol, sword, and shield.—Ed.

scented grass, set up before an open window, in the quarter of the prevailing wind, and kept constantly wet by a "bheestie," or water-carrier, on the outside. They are very pleasant when there is a strong wind, but this year four days out of five we have no wind at all. They have also this inconvenience, that if the bheestie neglects his work for a few minutes (and unless one is always watching him he is continually dropping asleep,) a stream of hot air enters, which makes the room and the whole house intolerable. We are, therefore, advised to shut up *all* our windows about eight o'clock every morning, merely agitating the air within by punkahs, and getting rid as much as possible of all outward breezes. Thus we certainly find that the atmosphere within doors is preserved at a much lower temperature than the outward air, *i. e.* at eighty or eighty-five degrees instead of a hundred. Thus confined, it is, however, close and grave-like; but if we go to an open window or door, it is literally like approaching the mouth of one of the blast-furnaces in Colebrook Dale.

April 21.—I entered into my 42nd year. God grant that my future years may be as happy, if he sees good! and better, far better spent than those which are gone by! This day I christened my dear little Harriet. God bless and prosper her with all earthly and heavenly blessings! We had afterwards a great dinner and evening party, at which were present the Governor and Lady Amherst, and nearly all our acquaintance in Calcutta. To the latter I also asked several of the wealthy

natives, who were much pleased with the attention, being in fact one which no European of high station in Calcutta had previously paid to any of them. Hurree Mohun Thakoor observing "what an increased interest the presence of females gave to our parties," I reminded him that the introduction of women into society was an ancient Hindoo custom, and only discontinued in consequence of the Mussulman conquest. He assented with a laugh, adding, however, "it is too late for us to go back to the old custom now." Rhadacant Deb, who overheard us, observed more seriously "it is very true that we did not use to shut up our women till the times of the Mussulmans. But before we could give them the same liberty as the Europeans they must be better educated." I introduced these Baboos to the Chief-justice, which pleased them much, though perhaps they were still better pleased with my wife herself presenting them pawn, rose-water, and attar of roses before they went, after the native custom.

April 24.—The Cholera Morbus is making great ravages among the natives. Few Europeans have yet died of it, but to all it is sufficiently near to remind us of our utter dependance on God's mercy, and how near we are in the midst of life to death! Surely there is no country in the world where this recollection ought to be more perpetually present with us than India. All persons experienced in this climate deny that any of the country fevers are contagious. A very blessed circumstance, whatever may be its immediate cause.

June 10.—The time that has intervened since

the 24th of April has been spent in a very painful manner. I have had to deplore the death of my excellent friend Sir Christopher Puller, and for a considerable time had also to apprehend that it would soon be followed by those of his widow and son; but it pleased God to bless with success Dr. Abel's medical skill, and they embarked for England in the same vessel, which, six weeks before, had brought them out with a husband and father,—all happiness, and agreeable anticipation! May God protect and comfort them!

During the greater part of last month the weather was intensely hot and very sickly, though a temporary relief was afforded by a few north-westers, accompanied by heavy showers, thunder, and lightening. These storms were some of them very aweful at the time, but as they increased in frequency their fury abated, and recently the weather has not been unlike a close damp rainy autumn in England. The change which these storms produced, both on the animal and vegetable creation, is great. The grass and trees, which always indeed retained a verdure far beyond what I could have expected, have assumed a richer luxuriance. A fresh crop of flowers has appeared on many of the trees and shrubs; the mangoes and other fruits have increased to treble and quadruple the bulk which the first specimens exhibited; the starved cattle are seen every where greedily devouring the young grass, which young as it is, is already up to their knees; the gigantic cranes, most of whom disappeared during the drought, have winged their way

back from the Sunderbunds (their summer retreats); the white and red paddy birds are fluttering all over the Meidân; and the gardens, fields, and ditches, (and the ground-floors of some of the houses too,) swarm with the largest and noisiest frogs I ever saw or heard. One of these frogs I saw, about as large, I think, as a good sized gosling, and very beautiful, being green speckled with black, and almost transparent. Some of the lizards (also green) are very beautiful, but they are less abundant now than they were during the hot season. I have as yet seen in Calcutta neither snake, scorpion, nor centipede, nor any insect more formidable than a long thin starveling sort of hornet, or rather wasp, which has now disappeared. Of the fruits which this season offers, the finest are leechees, and mangoes; the first is really very fine, being a sort of plum, with the flavour of a Frontigniac grape. The second is a noble fruit in point of size, being as large as a man's two fists; its flavour is not unlike an apricot, more or less smeared with turpentine. It would not, I think, be popular in England, but in India it may pass for very good, particularly when the terebinthian flavour does not predominate. When not quite ripe it makes an excellent tart.

June 14.—I have had a very interesting and aweful ceremony to perform in the ordination of Christian David, a native of Malabar, and pupil of Schwartz, who has been for many years a Catechist in the employ of the Society for Promoting Christian Knowledge in Ceylon, and now came to me, recommended by Archdeacon Twistleton, and quali-

fied with the title of a Colonial Chaplaincy by Sir Edward Barnes, the Governor of the island. David passed an exceeding good examination, and gave much satisfaction to every body by his modesty, good sense, and good manners. He was ordained Deacon on Holy Thursday, on which day also I held my Visitation, and had a good attendance of Clergy, and a numerous audience, notwithstanding the early hour at which it was celebrated. On Trinity Sunday I had the satisfaction (though by me it was felt at the same time, in some degree, a terrible responsibility,) of ordaining him Priest. God grant that his ministration may be blessed to his own salvation, and that of many others! He was lodged during his residence in Bengal in the Bishop's College, and received much attention and kindness from Lady Amherst, and many others. He preached on Thursday evening at the old Church, and it was proposed to publish his sermon; but this I thought it best to discourage.

CHAPTER V.

CALCUTTA TO SIBNIBASHI.

Departure—Pinnace—Bengalee boat—Hindoo Fanatics—North-Wester—Chinsura—Ranaghát—Sibnibashi—Ruins—Raja Omichund—Durbar—Decoits.

JUNE 15.—This morning I left Calcutta for my Visitation through the Upper Provinces. This excursion, to which both my wife and I had long looked forwards with delightful anticipations, will now become a dreary banishment to me, as the state of her own health, and the circumstance of her having an infant, are considered as insuperable obstacles to her undertaking such a journey. Accompanied by my domestic Chaplain, Mr. Stowe, I embarked on board a fine 16 oared pinnace for Dacca, which was to be the first station on my Visitation. After about two hours squabbling with the owner and navigators of the vessel, we got under weigh, with a fine south breeze and the flood-tide. Archdeacon Corrie, with his wife and children, accompanied us in a budgerow, and we had two smaller boats, one for cooking, the other for our baggage. We advanced to Barrackpoor that night, and in order to make up for lost time, I urged the boatmen forwards a good while after it was dark, the river being familiar to us all. The lights in Serampoor and Barrackpoor, the tall massive

shadows of the Government House, and of two state barges in the river, which, by this uncertain light, appeared like vessels of considerable importance, made our anchoring-place very beautiful. Soon after we were made snug for the night a strong storm of rain and wind came on. Our course during this day was pretty steadily north-north-west by quarter west,—the distance 24 miles.

June 16.—We weighed anchor about half-past four, and arrived at Chandernagore by half-past nine. We there paid the Governor, Mons. Pellissier a visit, who pressed us to stay dinner with him, which invitation we accepted. The Governor's house has been much beautified since I was here before, and now has really a very handsome appearance. Between Barrackpoor and Chandernagore are some large and handsome pagodas, which are however excelled in beauty by one of a smaller size, under a noble grove of tall trees.

A Bengalee boat is the simplest and rudest of all possible structures. It is decked over, throughout its whole length, with bamboo; and on this is erected a low light fabric of bamboo and straw, exactly like a small cottage without a chimney. This is the cabin, baggage-room, &c.; here the passengers sit and sleep, and here, if it be intended for a cooking-boat, are one or two small ranges of brick-work, like English hot-hearths, but not rising more than a few inches above the deck, with small, round, sugar-loaf holes, like those in a lime-kiln, adapted for dressing victuals with charcoal. As the roof of this apartment is by far too fragile for

men to stand or sit on, and as the apartment itself takes up nearly two-thirds of the vessel, upright bamboos are fixed by its side, which support a kind of grating of the same material, immediately above the roof, on which, at the height probably of six or eight feet above the surface of the water, the boatmen sit or stand to work the vessel. They have, for oars, long bamboos, with circular boards at the end, a longer one of the same sort to steer with, a long rough bamboo for a mast, and one, or sometimes two sails, of a square form, (or rather broader above than below,) of very coarse and flimsy canvass. Nothing can seem more clumsy or dangerous than these boats. Dangerous I believe they are, but with a fair wind they sail over the water merrily. The breeze this morning carried us along at a good rate, yet our English-rigged brig could do no more than keep up with the cooking boat.

There is a large ruined building a few miles to the south of Chandernagore, which was the country house of the Governor during the golden days of that settlement, and of the French influence in this part of India. It was suffered to fall to decay when Chandernagore was seized by us; but when Mr. Corrie came to India, was, though abandoned, still entire, and very magnificent, with a noble staircase, painted ceilings, &c.; and altogether, in his opinion, the finest building of the kind in this country. It has at present a very melancholy aspect, and in some degree reminded me of Moreton-Corbet[1], having, like that, the remains of Grecian pil-

[1] A ruinous building in Shropshire.—Ed.

lars and ornaments, with a high carved pediment. In beauty of decoration, however, it falls far short of Moreton-Corbet, in its present condition. This is the only visible sign of declining prosperity in this part of the country. The town of Chandernagore itself, though small, is neat, and even handsome. It has a little Catholic Church, and some very tolerable streets, with respectable dwelling-houses. An appearance of neatness and comfort is exhibited by the native villages; and, as an Indian generally lays out some of his superfluous wealth in building or adding to a pagoda, it is a strong mark of progressive and rapid improvement to say, as Mr. Corrie did to-day, that *all* the large pagodas, between "Calcutta and this place have been founded, or re-built, in his memory." This, however, I must confess, does not tell much for the inclination of the Hindoos to receive a new religion. Indeed, except in our schools, I see no appearance of it. The austerities and idolatries exercised by them, strike me as much, or I think more, the more I see of them. A few days since I saw a tall, large, elderly man, nearly naked, walking with three or four others, who suddenly knelt down one after the other, and catching hold of his foot, kissed it repeatedly. The man stood with much gravity to allow them to do so, but said nothing. He had the string ("peeta,") of a Brahmin. Another man passed us on Sunday morning last, hopping on one foot. He was a devotee who had made a vow never to use the other, which was now contracted, and shrunk close up to his hams.

Lately, too, I saw a man who held his hands always above his head, and had thus lost the power of bringing them down to his sides. In general, however, I must own that these spectacles are not so common, at least so far as I can yet judge, as, before I came to India, I expected to find them.

Chandernagore was taken by Lord Clive and Admiral Watson, in 1757, after a gallant and bloody defence: and it is worth recording, as a proof of the alterations which have taken place in this branch of the Ganges, that Watson brought up a 74 gun ship to batter it. It was afterwards restored to the French, who lost it again during the war of the Revolution, but who have now received some favours from the English Government, at which, when compared with the severity shewn towards the colonists of Serampoor, the latter think they have reason to repine.

We spent a very pleasant evening with Mons. Pellissier. Our party consisted of his wife, daughter, and son, the physician and secretary of the factory, and an Abbè, whom I supposed to be the chaplain. The little Church, which I had seen from the beach, belongs to the "Tibet Mission," a branch of the Society "pro propaganda fide," at Rome, which seems to extend its cares all over India, which it supplies for the most part with Italian priests, though my old visitor, the Rev. Jacob Mecazenas, the Georgian monk, is one of its agents. They have a bishop somewhere near Agra, an Italian, and the priests, (for I understood there were more than one at Chandernagore,) are of this

nation also. We returned to our pinnace soon after ten.

June 17.—About two o'clock this morning we had a north-wester, accompanied with violent thunder and lightening. It lasted about two hours, and was so severe, that we could not but feel thankful that it had not overtaken us the night before, while we were under sail. I have never heard louder thunder, or seen so vivid and formidable lightening. Happily, our attendant boats were close in shore, under the shelter of the high bank, while our own mariners did their work exceedingly well and quietly, letting go a second anchor, and veering out as much cable as they had on board. After having done all that under such circumstances was to be done, they gave the cry of "Allah hu Allah!" and went to prayers, a circumstance which, unaccompanied as it was by any marks of confusion or trepidation, gave me a very favourable impression of them, though I afterwards recollected that it was in fact pretty near the hour when that call is uttered from the mosque, which used to thrill me when I heard it in the Crimea, "Prayer is better than sleep! prayer is better than sleep!" Our boat, with this length of cable, rode well and easily, but we had some troublesome work in closing the cabin windows, as our rooms, and all they contained, were getting a complete cold bath. Indeed, there really ran something like a sea in the channel of the river where we now lay. What passed gave me confidence in the vessel and her crew. The latter are numerous, sixteen rowers,

four men accustomed to the management of the sails, and the serang, all Mussulmans, and natives of Dacca, and its vicinity. They are wild and odd-looking people, light-limbed, and lean, and very black, but strong and muscular, and all young men, with a fiercer eye, and far less civil manner than the Hindoos of Calcutta, to which expression of character their dress contributes, (when they wear any, which is the case this cool morning) being old uniform jackets of the infantry and artillery, with red caps and dirty turbans wrapped round them. As they sat round the fire this morning, cooking their victuals for breakfast, they might pass for no bad representatives of Malay pirates. The wind, though much abated, continued till after five to blow so hard, that the boatmen declined heaving anchor; but having then shifted to the south again, we set off, and sailed with great rapidity by Chinsura and Hooghly, which form almost one town, with some large and handsome, though deserted-looking, houses. At Chinsura is a Church, and beyond Hooghly, at a place I believe named Banda, is a large Italian-looking church, with what appears to be a convent. The river here contracts very much, the banks are higher and more precipitous, and the view of the channel, with our little fleet in it, extremely picturesque and pretty. I hailed Mr. Corrie, and was glad to hear they had sustained no damage in the storm. The river now again expanded into a broad sheet of water, with rice-grounds on each side, and the villages further removed from each other, but

each marked out by its wood of tall fruit-trees. The country, except that the river is so much wider, is not at all unlike some parts of Oxfordshire and Buckinghamshire on the Thames. There are fewer pagodas to be seen, and none so handsome as those we have passed. There is, however, a rather more abundant sprinkling of European-like houses and bungalows, the residences of the indigo planters, as our boatmen tell us. And one of the villages, which has two or three brick houses, and a small low tower attached to one of them, was interesting to us, from the sort of resemblance it offered to some in our own dear England. A little above this village we passed "a sign of a civilized country," being a gibbet, with two men in chains on it, who were, as our Serang told us, executed two years ago for robbery and murder in this neighbourhood, but not on the river. The district bears a bad name for all sorts of robbery. A mile or two higher up is a large island, which seems to have been recently deserted by the stream, and not yet taken possession of by man, being mostly bare sand, and bordered by long grass and reeds (not bamboos), a very likely place for wild beasts to harbour. It was, indeed, in this neighbourhood that Mrs. Corrie saw the fresh print of a tyger's feet, exactly like those of a cat, but each as large as a good-sized plate. Here again the banks of the river are precipitous, and Southey might have taken the spot as the scene of his Kailyal, and the image of her guardian goddess falling down the crumbling steep into the river. A few miles further

brought us to a broad channel, which diverged to our right hand from the main bed of the river, being in fact a stream flowing into the Hooghly, and itself derived from the Matabunga, a branch of the great Ganges, which flows from the neighbourhood of Jellinghey to the centre of the Sunderbunds. This, when there is water enough to float large vessels, is the most direct communication between Calcutta and Dacca, and we had some reason to hope we might find it navigable at present. We anchored therefore at the mouth, and sent the jolly-boat with the Serang and Abdullah[1], to make enquiry at Seebpoor, a place where toll is paid, a little within the entrance. I sent Abdullah, who speaks English, in the belief that an European was stationed there, from whom he was more likely than a dandee to obtain information. In the meantime, and after they had been gone a quarter of an hour, the wind changed two points more westerly, and began to blow harder, so that I perceived we should have some difficulty to avoid going ashore, from which we were scarcely half a cable's length distant. I therefore proposed to the boatmen to weigh anchor, and proceed a little farther, while yet we had the power. They readily assented, and were going to do so, when the return of the Serang put a stop to our proceedings. He, indeed,

[1] This man was a Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning in the Grenville, in a state of great poverty, when the Bishop took him into his service as "jemautdar," or head officer of the Peons.—Ed.

immediately called to them, on reaching the vessel, to go on with what they had begun, at the same time sending some men with long bamboos to the stern, to stave the vessel off the shore. This was very necessary, since ashore she went in a few minutes, and the wind freshening, and there being little or no tide to help us here, I concluded that we were to continue fixed till the rising of the river from the rains set us free. To my surprise, however, the matter was settled in a few minutes; all the crew but the Serang, who remained to steer, jumped into the water about as high as their waists. Half the party by main strength and weight of pressure, thrust off the boat from the bank, while as soon as she floated, the rest began to tow a head. They thus carried her merrily along the lee shore for about 200 yards, when the headland being passed, we had again sea-room, and they all swam on board like so many water-rats. This, of course, shews the extreme lightness of our vessel, and how little water boats of her class require. In the meantime I was hearing the report of Abdullah and the Serang, who as it appeared now, had discovered no "Chokey" or toll-house, nor any thing of the kind. They found, however, two large native boats which had just come down the river, whose crew assured them there was plenty of water for a vessel of greater burthen than ours, while their account was in other respects so favourable as to distance and time saved, that I made up my mind at once to go this way. Accordingly, as Mr. Corrie's budgerow was in sight,

I got into the jolly-boat and went aboard to tell him my change of plan. We parted with mutual kind wishes, and in the hope of meeting again at Boglipoor the 20th of July.

Besides the saving of time which my journey to Dacca by this course will occasion, I am sorry to go through a part of the country which I am told not many Europeans traverse, and where there are no stations or other usual places of intercourse between them and the natives. We set sail about half-past one, and continued our course along the new channel till evening. We found it about as wide as the Dee a little below Chester, flowing with a gentle and equable stream from the north-east by north, through fields cultivated to a considerable extent with indigo. Several porpoises were playing round the vessel, and a good many fishermen came up to offer their wares for sale. We continued our course through a country more bare of trees and more abundant in pasture than those parts of Bengal which I had yet seen, till half-past five in the evening, when the men, heartily tired, begged leave to halt for the night at a place named Ranaghât. This is a large village, with two very noble villas, like those of the rich Baboos in Calcutta, the property of a wealthy Hindoo family of the name of Kishnapantee. A little before we reached these, we had passed a ruined palace of an old Raja of Bengal (the boatmen knew no more of him) and its name Urdun Kali. We took a short walk after dinner, but found it too hot to go far. The scenery is still like that near the Thames, and

the likeness is increased by the circumstance that there are no coco-trees. The high crumbling bank of the river is full of small holes containing the nests of the muenas, and I saw a field of what I took for millet, which I did not know was a product of India. Our boatmen, who had been in and out of the water like any amphibious creatures, sometimes rowing, sometimes pushing, sometimes dragging our bark along the narrow and winding channel, displaying great spirit, cheerfulness, and activity, were seated on the bank dressing for supper the fish which they had bought from the boats I mentioned; while apart, at cautious distance, and within their magic circle of chalk, our Hindoo servants were preparing a more frugal repast of rice, currie, and pine apples, which cost exactly a pice a piece. Of the small fish a pice will buy two large handsfull, as much as a man can well keep in his grasp. The fires of these different messes were very picturesque, and the more so, as a little further down, the crews of the cooking and baggage boats had each their little bivouac. I was glad these poor people got their supper over before the usual north-wester and its fall of rain came to drive them under cover. The wind, however, was a mere nothing, and even if it had been a storm, it could not have touched us in our present situation.

June 18.—Our course from Ranaghât was up a wider and a deeper stream, and chiefly to the N.W. a circumstance irreconcileable with Rennel's map, unless the discrepancy can be accounted for by an extraordinary alteration of the river's channel. The

banks here are higher and more precipitous, the country woody, and sometimes really very interesting, while coco-trees, of which we supposed we had taken leave, re-appeared, and continued to tower, from time to time, over the bamboos, banyans, and fruit-trees.

About half-past five we brought to for the night, at a place which our crew called Sibnibashi, but so differently situated, (being further to the south, and on a different side of the river) from the Sibnibas of Rennel, that I at first thought they must be mistaken. We landed, with the intention of walking to some pagodas, whose high angular domes were seen above the trees of a thick wood, at some small distance; which wood however, as we approached it, we found to be full of ruins, apparently of an interesting description. Near our landing-place a row of large Kedgeree pots, with their mouths carefully covered with leather, as if just landed from a boat, attracted our attention. Abdullah said that they probably contained Ganges water from Benares or Hurdwar, which the Hindoos of high rank used for washing their idols; and that, in this case, they might be destined for the same employment in the pagoda before us. As we advanced along the shore, the appearance of the ruins in the jungle became more unequivocal; and two very fine intelligent-looking boys whom we met, told me, in answer to my enquiries, that the place was really Sibnibashi,—that it was very large and very old, and that there were good paths through the ruins. These boys were naked, all

but their waist-cloths, like the other peasants; they had, however, the Brahminical string over their shoulders; and Stowe, who, as well as myself, was much struck by their manner, pleasing countenances, and comparatively fair complexions, observed, that the Brahmins seemed really to maintain a certain degree of superiority of intellect over the unprivileged classes. After a few questions, they whispered to each other, and ran towards the jungle, leaving us to pursue our track, which was narrow and winding, through masses of brick-work and earthen mounds, with many tamarind and peepul-trees, intermixed with thickets of cactus, bamboo, and a thorny plant a little like the acacia, on the whole reminding me of some parts of the Roman wall at Silchester. We found four pagodas, not large, but of good architecture, and very picturesque, so that I much regretted the having left my sketch-book on board, and the more so because it was now too late to get it before dusk. The sight of one of the peons, who had followed me, though without orders, with his silver mace, procured us much respect from the Brahmins and villagers, and the former were urgent to show us their temples. The first which we visited was evidently the most modern, being, as the officiating Brahmin told us, only fifty-seven years old. In England we should have thought it at least 200: but in this climate a building soon assumes, without constant care, all the venerable tokens of antiquity. It was very clean, however, and of good architecture; a square tower, surmounted by a

pyramidal roof, with a high cloister of pointed arches surrounding it externally to within ten feet of the springing of the vault. The cloister was also vaulted, so that, as the Brahmin made me observe, with visible pride, the whole roof was "pucka," or brick, and "belathee," or foreign. A very handsome gothic arch, with an arabesque border, opened on the south side, and shewed within the statue of Rama, seated on a lotus, with a gilt but tarnished umbrella over his head; and his wife, the earth-born Seeta, beside him. A sort of dessert of rice, ghee, fruit, sugar-candy, &c. was ranged before them on what had the appearance of silver dishes; and the remaining furniture of the temple consisted of a large gong hanging on the wall, and some Kedgeree pots similar to those which we had noticed. From hence we went to two of the other temples, which were both octagonal, with domes not unlike those of glass-houses. They were both dedicated to Siva, (who Abdullah, according to his Mussulman notions, said was the same with Adam,) and contained nothing but the symbol of the Deity, of black marble. On paying my fee to the Brahmins who kept these shrines, I was surprised to find that they would not receive it immediately from my hand, but that they requested me first to lay it down on the threshold. I thought it right to explain that I meant it for them, and in return for their civility, not as an offering to their god; but they answered, that they could not receive any thing except from their own caste, unless it were thus laid before them. I

therefore of course complied, though a little surprised at a delicacy of which I had found no symptom in those Brahmins whom I had previously met with. This was not the only unforeseen circumstance which occurred. As the two temples of Siva really contained nothing to see, I thought one rupee was enough, in all conscience, between them, and told the priests that they were to divide it. No sooner, however, had it touched the threshold, than the two old men began scrambling for it in a most indecorous manner, abusing each other, spitting, stamping, clapping their hands, and doing every thing but striking; the one insisting that it belonged to him, whose threshold it had touched; the other urging the known intentions of the donor. I tried to pacify them, but found it of no use, and left them in the midst of the fray. Meantime the priest of Rama, who had received his fee before, and was well satisfied, came up, with several of the villagers, to ask if I would see the Raja's palace. On my assenting, they led us to a really noble gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation, and decidedly handsomer, though in pretty much the same style, with the "Holy Gate" of the Kremlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side a wilderness of ruined buildings, overgrown with trees and brush-wood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Caffa. I asked who had destroyed the

place, and was told Seraiah Dowla, an answer which (as it was evidently a Hindoo ruin) fortunately suggested to me the name of the Raja Kissen Chund. On asking whether this had been his residence, one of the peasants answered in the affirmative, adding that the Raja's grand-children yet lived hard by. By this I supposed he meant somewhere in the neighbourhood, since nothing here promised shelter to any beings but wild beasts, and as I went along I could not help looking carefully before me, and thinking of Thalaba in the ruins of Babylon;

> "Cautiously he trode and felt
> The dangerous ground before him with his bow;
> * * * * *
> The adder, at the noise alarmed,
> Launched at th' intruding staff her arrowy tongue."

Our guide meantime turned short to the right, and led us into what were evidently the ruins of a very extensive palace. Some parts of it reminded me of Conway Castle, and others of Bolton Abbey. It had towers like the former, though of less stately height, and had also long and striking cloisters of Gothic arches, but all overgrown with ivy and jungle, roofless and desolate. Here, however, in a court, whose gateway had still its old folding doors on their hinges, the two boys whom we had seen on the beach came forward to meet us, were announced to us as the great grand-sons of Raja Kissen Chund, and invited us very courteously in Persian, to enter their father's dwelling. I looked round in exceeding surprise. There was no more

appearance of inhabitation than in Conway. Two or three cows were grazing among the ruins, and one was looking out from the top of a dilapidated turret, whither she had scrambled to browze on the ivy. The breech of a broken cannon, and a fragment of a mutilated inscription lay on the grass, which was evidently only kept down by the grazing of cattle; and the jackalls, whose yells began to be heard around us as the evening closed in, seemed the natural lords of the place. Of course, I expressed no astonishment, but said how much respect I felt for their family, of whose ancient splendour I was well informed, and that I should be most happy to pay my compliments to the Raja, their father. They immediately led us up a short, steep, straight flight of steps, in the thickness of the wall of one of the towers, precisely such as that of which we find the remains in one of the gateways of Rhuddlan Castle, assuring me that it was a very "good road;" and at the door of a little vaulted and unfurnished room like that which is shewn in Carnarvon Castle, as the queen's bedchamber, we were received by the Raja Omichund, a fat shortish man, of about 45, of rather fair complexion, but with no other clothes than his waistcloth and Brahminical string, and only distinguished from his vassals by having his forehead marked all over with alternate stripes of chalk, vermilion, and gold leaf. The boys had evidently run home to inform him of our approach, and he had made some preparation to receive us in Durbar. His own Musnud was ready, a kind of mattrass laid on

the ground, on which, with a very harmless ostentation, he had laid a few trinkets, a gold watch, betel-nut box, &c. &c. Two old arm-chairs were placed opposite for Stowe and me. The young Rajas sat down at their father's right hand, and his naked domestics ranged themselves in a line behind him, with their hands respectfully folded. On the other side the Sotaburdar stood behind me; Stowe's servant took place behind him, and Abdullah between us as interpreter, which function he discharged extremely well, and which was the more necessary, since in strict conformity with court etiquette, the conversation passed in Persian. I confess I was moved by the apparent poverty of the representative of a house once very powerful, and paid him more attention than I, perhaps, might have done had his drawing-room presented a more princely style. He was exceedingly pleased by my calling him " Maha-rajah," or Great King, as if he were still a sovereign like his ancestors, and acknowledged the compliment by a smile, and a profound reverence. He seemed, however, much puzzled to make out my rank, never having heard (he said) of any " Lord Sahib," except the Governor-General, while he was still more perplexed by the exposition of " Lord Bishop Sahib," which for some reason or other my servants always prefer to that of " Lord Padre." He apologized very civilly for his ignorance, observing that he had not been for many years in Calcutta, and that very few Sahibs ever came that way. I told him that I was going to Dacca, Benares, Delhi, and possibly Hurd-

war; that I was to return in nine or ten months, and that should he visit Calcutta again, it would give me great pleasure if he would come to see me. He said he seldom stirred from home; but as he spoke his sons looked at him with so much earnest and intelligible expression of countenance, that he added that "his boys would be delighted to see Calcutta, and wait on me." He then asked very particularly of Abdullah in what street and what house I lived. After a short conversation of this kind, and some allusions on my part to his ancestors and their ancient wealth and splendour, which were well taken, we took leave, escorted to the gate by our two young friends, and thence, by a nearer way, through the ruins to our pinnace, by an elderly man, who said he was the Raja's "Muktar," or chamberlain, and whose obsequious courtesy, high reverence for his master's family, and numerous apologies for the unprepared state in which we had found "the court," reminded me of old Caleb Balderstone.

We had not yet, however, done with our acquaintance. In about an hour's time the Muktar returned, and had a conversation with Abdullah, apparently to ascertain what my real rank was, and with directions to act accordingly. At least after receiving satisfaction on the points in question, he desired to see me, and announced that his master intended visiting me. I at first declined the honour, saying that we were travellers, that I was obliged to be off very early in the morning, and that I had no means with me of receiving him

as I could wish to do. The old man, however, persisted, saying that his master would come immediately, and that "where there was friendship (joining his hands, and cringing almost to the threshold) ceremony was unnecessary." Stowe was gone to bed, however I made ready to receive them; but the Raja after all, excused himself on account of the night air, and only sent his sons, who had by this time completely transformed themselves into eastern beaux, by the addition of white muslin dresses, and turbans of gold brocade. They brought also a present of mangoes, sugar, and pastry, and advanced with the usual nuzzur, after the manner of Calcutta. They sate some time, occasionally answering me in Hindoostanee, but generally preferring Persian, of their acquirements in which they seemed proud, and they expressed some surprise that I did not speak it. They were like most of the young Indians I have seen, very lively, gentlemanly, and intelligent, anxious to obtain information about Europe, and expressing repeatedly the pleasure they expected from a visit to Calcutta. At length as a sign of their "ruksut," or dismissal, I poured some lavender water on their hands and handkerchiefs, apologizing that I had no attar, and saying that it was "belatee gulab," (foreign rose-water.) They liked it to all appearance much, and we parted excellent friends. On the whole, I have been greatly pleased with the evening's adventure. It has given me an opportunity of seeing the highest class of Hindoo families, in their undress and daily habits of life. I had

heard much of their simplicity, as compared with the Mussulmans: and even in the present instance, I am not quite sure whether it is to this simplicity, or to the poverty which I at first suspected, but which seemed contradicted by the appearance of the boys in the evening, that I am to attribute the sorry appearance of "the court," and the dilapidated state in which the mansion is allowed to continue. I ought to mention, that after the boys were gone, the old Muktar remained for some minutes behind, hoping they had given me satisfaction: regretting that his master had the asthma, and saying, how grand a present would have been sent, if they had had more notice: and at length, asking permission to accompany his young lords when they came to see me. So ended the evening, but not so the night. The news had probably spread through the village, that a "burra admee" (a great man,) had come to see the Raja, with divers accounts of our riches and splendour; and about one o'clock an alarm of thieves was given by my sirdar-bearer, who happening to look out of one of the cabin windows, saw three black heads just above the water, cautiously approaching the sides of the vessel. His outcry of "Decoit! Decoit!" alarmed us, but also alarmed them; they turned rapidly round, and in a moment were seen running up the river banks. Thus we had a specimen of both the good and evil of India.

CHAPTER VI.

SIBNIBASHI TO DACCA.

Gypseys—Winged Bugs—Matabunga—Fishing—Difficult passage in the River—Brahminy Bulls—Titybania—Ornamented Boats—Strong Current—Otters—Avalanches—Pawn—Khyzr—Elephants bathing.

June 19.—We again proceeded, still for the most part in a northerly or north-westerly direction. The river this day was much broader than we had yet seen it, with sandy banks, covered with low silky rushes. Many cormorants, cranes, and porpoises were seen, but no alligators or crocodiles, though these shores I should have thought were well adapted to them. The day was very hot. We anchored at a place called Kishenpol, where the river had a decidedly western course. This place is not marked by Rennel, who is indeed nearly useless here. The neighbourhood is dry, sandy, and open, but with a good many villages in sight, each with its adjacent wood, and the parts near the river cultivated with indigo, which I am told delights in a sandy soil. Some scattered ears of maize were growing among it. The banks were precipitous, and covered with fine long silky rushes, evidently of a kind which would be very valuable for cordage, &c. like the "espanto" of Spain. Here they are only used as thatch, for which they are

reckoned better than straw. This sort of cover is, I understand, the favourite haunt of the tyger, who likes the neighbourhood of water, and the power at the same time of lying dry and clean. Abdullah told us several circumstances about the tyger, which at least were curious, as shewing the popular notions respecting him in India: "He not fierce, but very *civil* when he not provoked or very hungry; he then meddle with nobody." He ascribed to him, in fact, many of the noble and generous properties, which, perhaps with equal justice, have been ascribed to the lion. He had been, he said, when he was in service before, at one or two tyger hunts. The tyger once wounded never thought of flying afterwards, and except a short *little* roar when he sprung at his prey or his enemies, he was always silent both under wounds and in death. On asking, if a tyger should cross our path, what would he do; he steadily repeated, "he do no harm, we not fire at him." "Would he be frightened at us?" "Oh no, he afraid of nothing, and nobody."

On the other side of the river was a large encampment of wretched tents of mats, with a number of little hackeries, panniers, poneys, goats, &c. so like gypseys, that on asking what they were, I was not much surprised to hear Abdullah say they were gypseys; that they were numerous in the upper provinces, living exactly like the gypseys in England; that he had seen the same people both in Persia and Russia, and that in Persia they spoke Hindoostanee the same as here. In Russia he had

had no opportunity of ascertaining this fact; but in Persia, by Sir Gore Ousley's desire, he had spoken with some of the wandering tribes, and found that they understood and could answer him. I told him of Lord Teignmouth's conversation in Hindoostanee with the old gypsey on Norwood, and he said that in Persia it was not every gypsey who spoke it, only old people. He said they were so like each other in all the countries where he had seen them, that they could not be mistaken, though in Persia they were of much better caste, and much richer than here, or in England, or Russia. But he added, "I suppose in Russia, before Peter the Great, all people much like gypseys." There were many curious circumstances which I deduced from his information: first, the identity of the gypsey race in Europe and India, and their connecting link seemed established by a very observant witness, and certainly one unprejudiced by system. Secondly, on further enquiry, I found the people whom he identified with our gypseys in Persia, were the wandering tribes of Louristan, Curdistan, &c. whom he described with truth as being of "good caste," valiant, and wealthy. It therefore follows, that these tribes, whose existence in Persia seems to be traced down from before the time of Cyrus, and whose language is generally understood to differ from the Persians of the plains and cities, resemble in countenance and person the gypseys, and that their ancient language has been a dialect of Hindoostanee. The probability is, indeed, that Persia, not India, has been the original

centre of this nomadic population. In that case, however, it is strange that we do not hear of them sooner in Europe, where they could scarcely have existed in ancient times without being noticed by classical writers. It is no doubt true, indeed, that all the principal nations of Europe are derived from the same source with them; but still their continued adherence to a very ancient dialect of the common language, and their steady pursuance of nomadic habits, must have always distinguished them from the more settled and civilized branches of the same family. But the time and occasion of their arrival in Europe seems the chief problem in their history.

One of the greatest plagues we have as yet met with in this journey is that of the winged bugs. In shape, size, and scent, with the additional faculty of flying, they resemble the "grabbatic" genus, too well known in England. The night of our lying off Barrackpoor they were troublesome; but when we were off the Raja's palace, they came out, like the ghosts of his ancestor's armies, in hundreds and thousands from every bush, and every heap of ruins, and so filled our cabins as to make them barely endurable. These unhappy animals crowded round our candles in such swarms, some just burning their feet and wings on the edge of the glass shade, and thus toppling over; others more bold, flying right into the crater, and meeting their deaths there, that we really paid no attention to what was next day a ghastly spectacle, the mighty army which had settled on the wet paint

of the ceiling, and remained there, black and stinking, till the ants devoured them. These last swarm in my pinnace: they have eaten up no inconsiderable portion of my provisions, and have taken, I trust to their benefit, a whole box of blue pills; but as they do their best to clear it of all other vermin, I cannot but look on them with some degree of favour.

Besides the "mucharunga," a kind of king-fisher, which we had seen before, some other birds, whose appearance is new to me, continue to shew themselves. One is a small black cormorant, or curlew, which we see standing with its wet wings spread on the sand-banks and shallows, praised as excellent eating; another is in colour and size not unlike a blackbird, but with a long tail. Abdullah says, that early in the morning it "reads (meaning sings) very finely." This equivocal use of the two words I have noticed in other Indians, and it probably arises from the chant in which both the Koran and the religious books of the Hindoos, are always read.

The prospect of our little fleet at anchor, of the fires made by the servants and boatmen on the shore, and of a little crowd of villagers who came down, attracted by curiosity, or in the hope of selling milk, was very beautiful this evening, and presented the elements for a picture as perfectly Polynesian as any in Cook's voyages.

June 20.—About ten o'clock, some fishermen brought a very noble fish alongside of us for sale, of exactly the shape and appearance of a chub, but

weighing at least 20 or 25 pounds. After a good deal of haggling they sold it for 12 anas (about eighteen-pence.) The Khânsaman proposed salting the greater part, but I made the servants very well pleased, by saying that I would only have a little boiled for ourselves, and that the rest should be divided among them for their Sunday dinner, an arrangement which seemed to offend no religious prejudices either of Hindoo or Mussulman, inasmuch as the different messes seemed all eager to receive their portions, and in the evening at our bivouac, their kettles were all supplied with it. The fish was very good, exceedingly firm and white, like a jack, which it a good deal resembled, except that the bones were larger and less numerous. Its name is "râhoo." With occasional supplies of this kind, there is no fear of our provisions falling short, except our bread, which is become mouldy, and which in this part of the country we have no chance of replacing. Our boatmen continued their course to-day later than usual, and it was about seven o'clock when we brought up near a large village, surrounded by marshes and paddy grounds, but with a good deal of pasture intermingled. Its name is Cadampoor, as we were told by an old man, who added the gratuitous information, that he was himself the village "Gaowala," or cowman. This he probably said in hopes that we might purchase some milk, but our goats supply us abundantly. They are taken on shore whenever we stop, to graze on the fiorin, which to my surprise grows in large patches on these sandy banks. On

our return from our evening's stroll, we met the gaowala with his herd, and I had a fresh opportunity of noticing (what had struck me more than once before,) the falsehood of the idea, that Indian cattle are particularly wild or surly with white men. These animals in passing us displayed no more shyness than a similar herd would have done in England.

June 21.—Holland itself could not have furnished a thicker or more stinking fog than hung over the banks of the river early this morning. It cleared up towards seven, leaving the promise of a tremendously hot day without a breath of wind. Indeed for these three days, we have had by no means the sort of weather we were told to expect, and if we find water enough for our course, we must, I apprehend, thank the melting snows of the distant Himalaya for it, more than any rain which has yet fallen in Bengal. We had proof this morning of the neighbourhood of Europeans of some description or other (probably indigo planters) in two gentlemen, apparently in the pursuit of game, who appeared on the banks, mounted on elephants, and followed by two men with long bamboos, as if to beat the bushes. Though they rode for two or three minutes near us, they shewed no disposition to have communication with our party. I was at first going to hail them, and felt vexed at myself afterwards for the shyness, or whatever it was, which made me lose the opportunity of learning many points respecting our present situation and our future course, on which I wished much to be informed.

A number of little boys came to the side of the river, and ran along by our vessel, which the crew were towing slowly along, singing an air extremely like that of "My love to war is going." The words were Bengalee, and unintelligible to me; but the purport I soon found out, by the frequent recurrence of "Radha," to be that amour of Krishna with the beautiful dairy maid, which is here as popular a subject with the boatmen and peasantry, as the corresponding tale of Apollo and Daphne can have been with the youth of Greece and Hellenized Syria. A few pice were thrown to these young singers by some of my servants. Their mode of begging strongly recalled to my mind something of the same sort which I have seen in England. Dear, dear England! there is now less danger than ever of my forgetting her, since I now in fact first feel the bitterness of banishment. In my wife and children I still carried with me an atmosphere of home; but here every thing reminds me that I am a wanderer. This custom of the children singing, I had not met with before, but it seems common in this part of the country. All the forenoon, at different villages, which are here thickly scattered, the boys ran out to sing, not skilfully, certainly, but not unpleasantly. The general tune was like "My boy Billy," Radha! Radha! forming the burden.

The increase of the population is very striking to-day. It is now apparently as dense as in any part of Bengal which I have seen; and the crowds of villagers bathing, washing linen, &c. and the lowing of cattle, barking of dogs, and all other

rural sounds except the crowing of cocks, enliven our progress beween the high mud-banks, which would else be sufficiently tiresome. Dense, however, as the population is, it seems exclusively Bengalee and agricultural. Except the two Europeans, who might have come from a considerable distance, we have seen no symptom of white men, nor have we passed a single indigo manufactory, since one a few miles on this side of Ranaghât. The barges, which are very numerous, bring salt from Calcutta, and carry back chiefly mustard-seed, which, in the shape of oil, is one of the most indispensable necessaries in a Hindoo family. "We eat mustard-oil, (said my sircar to me one day, when lamenting an additional tax which had been imposed on this commodity,) we burn it,—we rub ourselves with it,—it is quite as useful as rice."

We have been these last three days in some perplexity about our further progress. The account given us of the depth of water by the crew of the large pulwars which we passed at Seebpoor, appears either to have been exaggerated, or to refer to the largest and most circuitous of three streams which flow out of the great Ganges into that where we are now gliding. The most direct of these, by Catchergatty, is said to be generally at this season tolerably supplied with water for a vessel of our small draught. But the rain has for these three days been suspended, or nearly so. We have the ill-luck to observe, by the mark on the bank, that the river has actually been a few inches higher than it is now; and the different

boats which meet us hold very different language indeed, as to the probability of our reaching Dacca by that course. The second, or next straightest channel, is notoriously shallower than the Catchergatty, so that there only remains the third, which is nearly by three days more tedious; we are, however, likely to obtain some more certain accounts to-night. The two cavaliers, or elephanteers, whom we passed in the morning, and whom I regretted the not having spoken with, it seems hailed the cook-boat after we were gone by, and most civilly and modestly, without introducing themselves, wrote a note, which they committed to my peon, to the native Daroga of Catchergatty, ordering him to give me all the assistance and information in his power, and to convey any letters for me, either to Calcutta or Dacca.

We this afternoon passed a very large tortoise, considerably above a foot, I should think, in length, basking on one of the sand-banks.

We moored at about half-past six, after a very hot day, and a fatiguing one for the poor men, at a place called Bunybunya, a desolate, sandy spot, but which promised good air. On landing, we found that beyond the immediate vicinity of our berth, the country was really pretty. A considerable indigo work, with an European bungalow, was at a little distance, the owner of which was gone to Kishnagur, but which afforded us an amusing and instructive occupation in walking round the works, and seeing the manner in which indigo is made, by maceration in water in a succession of

brick cisterns, and at last, by kiln-drying, to evaporate the moisture from the dye. The Daroga, for whom we had the letter, was gone, we found, to a neighbouring village, to hold an inquest over a man who had been found dead in a well.

June 22.—After unmooring again, we were disappointed to learn that we had passed the nearest way to Dacca. There were still, however, two rivers opening before us, and that which lay to our right, we were told, was nearer than the other by some days; the Serang went off in his jolly-boat to obtain intelligence from a little village. He brought back word that there was water enough, but that there were several bad and narrow places, where we should have some difficulty in getting the pinnace along. I could not conjecture what sort of narrow places we could have to apprehend, inasmuch as the river was here almost a quarter of a mile broad, and rocks, I knew, were things unheard of in Bengal. But whatever were the hindrance, I determined on proceeding this way, since the rapid rise of the river, which might now inevitably be reckoned on, would clear away every thing of the sort, most probably, in less time than would be lost by taking a circuitous route, even if, (which we could not be sure of,) that route also should not produce its impediments. We therefore turned into this branch, which trended directly south-east, and where we found the wind indeed against us, but a strong, whirly, dimpling stream, urging us merrily forwards. In both these respects we had previously experienced the contrary; so

that we found that to this point we had been ascending one branch of the Matabunga, flowing westwards towards the Hooghly, but that the present was another, which reverted by a southerly course, and with greater rapidity, to the mighty Ganges, from which it at first had issued. Our sails were now useless, but so fine a stream promised our boatmen easy work with the tow-line. If, however, the poor fellows formed any such expectation, they were soon undeceived. They had, indeed, no occasion to urge the boat forwards: stern-foremost, or broad-side foremost, or whirling round and round like a reel, she was hurried on with more than sufficient rapidity. But they had continually to bring her up short by main strength, or to jump into the water, and with long bamboos, or with their arms and shoulders, to stave her off, or push her over, different obstacles. This is not a peaceable stream like the one we had quitted, but hurries with it trees and bushes, and throwing up numerous sand-banks, between which our course was indeed very often narrow and perplexing, though in the bed of the river there was always a considerable depth of water, a circumstance which, obliging our boatmen to swim every ten or twenty yards, materially increased their labours. At the more difficult of these places we generally found a Mussulman fakir or two established, who came, or sometimes swam, to beg alms, pleading the efficacy of their prayers in getting us past the dangers; and supplying at the same time, in many instances, some useful hints as to the best course for our

vessel, a service cheaply rewarded by a few pice, which indeed few would grudge, who are aware how often this is the sole resource of unfortunate boatmen, victims to disease or premature old age, brought on by the severity of their labours. Our own men, though all in the prime of youth, well fed, and with figures such as a statuary might delight to model after, themselves shewed too many symptoms of the ill effects occasioned by their constant vicissitudes of water, sun, and toil. The backs and limbs of many of them were scaly, as if with leprosy, and they spoke of this complaint as a frequent consequence of their way of life; though this particular eruption, they said, always left them if they remained any time at home, and re-appeared on their return to their aquatic labours. The same thing I have heard of among the boatmen of Madras, where it is, ignorantly enough, mistaken for a saline incrustation from the sea-water. Here the water is fresh, yet the same spectacle is presented, and must therefore, I suppose, be attributed to checked perspiration.

After advancing six or eight miles in this manner, sometimes banging on the sunken trees, sometimes scraping against sand-banks, but still trundling on at a rate faster than might have been expected, we arrived in a broad deep pool with unusually still water, on seeing which the Serang immediately brought to, and leapt on shore, exclaiming that we were near one of the difficult places. It was now about four o'clock, and the day pleasantly cool and cloudy, so that Stowe and

I followed his example, in the hope of seeing what was the obstacle. We found about 100 yards farther a regular dam of earth, sand, and clay, thrown up across the river (a quarter of a mile wide) by the force of this restless stream, which now struggled on through the impediments which it had itself raised, with great violence and impetuosity, through two narrow and irregular channels, with a considerable fall, into a lower and troubled, but still deep bason, some three feet below. No vessel larger than a jolly-boat could pass these channels in their present condition, and the question was whether we were to return up the rapid stream which we had descended, or get labourers to widen the most promising, though the narrowest, of these sluices. This was a question, however, very easily decided. The bank was evidently nothing but earth easily worked, and of which the rubbish would be as easily washed away by the stream, and I therefore sent Abdullah to Matabunga, the nearest village, with directions to find the Daroga first, or if he were not forthcoming, to hire work-people without delay. In the meantime I sat down to make a drawing of the scene before me, and to enjoy the delightful sound and coolness of the rushing water, as well as to observe the success of a crowd of people, men, women, and children, who covered every part of the bank, catching fish with long fish-spears, scoop and casting nets. In the use of these instruments they were very dexterous. I never in my life saw a net so thrown, either for the extent of water covered,

the precision of aim, or the apparent absence of effort, as by one young man, a very little fellow too, who stood near us. To these people we had in the first instance applied to help us, but they excused themselves, saying they had no tools. They were indeed already very fully and profitably employed, since the water was teeming with fish of all sizes, and the young man whom I have mentioned told us that, at this time of year nothing was eaten but fish, and that every body might have it. He said that a few days ago there had been no passage here at all, for the river had been standing in tanks all the way to the "Burra Gunga," but that now the rains had once forced their way, they would soon widen the channel, and that some large vessels which he pointed out to us above and below the fall, had been waiting several days for this to happen, but that now they would get through at our expense. "Ucha oon ke waste." "Good for them," he added. At length Abdullah returned. No Daroga, however, lived nearer than the one we had left behind the day before, and the villagers refused to come on the plea that it was a Hindoo holiday. This objection he in part removed, by assuring them of good pay. One old man, indeed, urged that the Brahmins would curse them, but Abdullah gravely rejoined, "the curse be on me and mine," and eight men, being pretty nearly the whole effective force of the hamlet, came off with him. Seven of these were equipped with very large and heavy hoes (which are here universally used instead of the spade, and in a soil

where there are no stones, are certainly very serviceable tools). The eighth had only his stick, but was, according to the strange usage of Bengal, where nobody can do any thing without a leader, the "sirdar," or master of the gang, without whom they would not work, and whom they allowed (voluntarily, since there is nothing but custom which makes them do so,) to receive their wages, and draw poundage on them in consideration of his superintendance. This number fell short of my wishes and expectations. They were, however, as good, dexterous, and diligent labourers as I ever saw. They got on at a great rate in the loose soil, and we had soon the pleasure to see that the stream worked almost as fast as they did. In fact, between five o'clock and nine, they had enlarged the channel so much as to make it almost certain that the stream in the night would do all which yet was necessary. I gave the men three anas each, including the sirdar. They were exceedingly grateful, and it was, indeed, I well knew, more than they expected. But they had worked very hard and willingly at an hour when few Hindoos can be prevailed on to touch a tool, and the latter part of the time up to their knees or middles in water. I bid them, however, come again in the morning at four o'clock lest they should be wanted. The country round these rapids (if they deserve the name) is really pretty, open, and cultivated, but interspersed with groves, and displaying as much variety as Bengal is susceptible of. We saw several tortoises swimming near the bar. On the bank we found a

dwarf mulberry-tree, the first we had seen in India. A very handsome and sleek young bull, branded with the emblem of Siva on his haunches, was grazing in the green paddy. He crossed our path quite tame and fearless, and seeing some fiorin grass in Stowe's hand, coolly walked up to smell at it. These bulls are turned out when calves, on different solemn occasions, by wealthy Hindoos, as an acceptable offering to Siva. It would be a mortal sin to strike or injure them. They feed where they choose, and devout persons take great delight in pampering them. They are exceeding pests in the villages near Calcutta, breaking into gardens, thrusting their noses into the stalls of fruiterers and pastry-cooks' shops, and helping themselves without ceremony. Like other petted animals, they are sometimes mischievous, and are said to resent with a push of their horns any delay in gratifying their wishes.

June 23.—We were up this morning early to see the channel which had been made, and our Serang's preparations for passing it. The former was sufficiently wide, but the stream rushed through it with a fall at least equal to that at London Bridge. The latter were extremely simple. The boatmen confided to their strength of arm, and long bamboos, which, with the real lightness of the vessel, carried her through triumphantly, preceded by our cooking and baggage-boats. The only precaution which the Serang thought necessary, was to fasten a long rope from the head of his vessel to a stake on the little island between the falls, which brought her

up after passing the strait, in the deep and agitated bason beneath it.

From hence we proceeded, during the day, along a deeper and more navigable stream, though still frequently perplexed by islets and bars. We saw several of the tortoises, which I mentioned, swimming round us, and the shells of many more on the sand-banks. The country was extremely pretty, the high banks being fringed almost down to the water's edge with bamboos, long grass, and creepers, and the shore above covered with noble banyans, palms, and peepuls, with very neat villages under their shade, while the figures of the women in coarse but white cotton mantles, walking under the trees, and coming with their large earthen jars on their heads to draw water, gave a liveliness to the picture which was very interesting. Several indigo works were on the river side, and I thought the appearance of the boats, the houses, and the peasantry, all improved as we approached the Burra Gunga. We had a storm of thunder and heavy lightening to-day about noon. The Serang made fast on the lee of a small sandy point. There was no real occasion for his doing so, but he pleaded that if it came on to blow hard, he could not manage his vessel in a river of so rapid a stream, and the depth and direction of whose channel was so uncertain. This, indeed, was one of the points on which I had been cautioned, that I should never force a Serang to proceed when he was anxious to "lugana" (make fast.) These people, when engaged by the trip, have no interest

in needless delays, and though they may sometimes be over-cautious, they always know their own rivers, and the state of the weather, better than we can do. Most, if not all the accidents which occur to Europeans on the Ganges, arise from their making their crew proceed against their wishes and judgment. We made a tolerable progress this day, and brought to for the night under a high steep bank, with some fine old banyans, and a small village overhung by beautiful flowering trees and tamarinds; beyond was a large circular space enclosed by a mud wall, which appeared to be the ruins of a manufactory of coarse earthenware. The peasants were civil and communicative, and we should have been well pleased to make further enquiries, but a storm of rain drove us to our cabins again. We here had an opportunity of judging of the height to which the annual inundation rises. The river bank rose at least 25 feet higher than the present surface of the water, yet, at this village, they were throwing up mud banks for causeways, and making other provision for communication and security, to the height of three or four feet more; and all the table-land which the bank supported was planted with paddy, and obviously prepared for the reception of water.

The jackalls were very noisy this night, and there was another noise in my cabin so exactly like the bubbling up of water through a narrow crevice, that I felt convinced that our vessel leaked, a circumstance which would not have been wonderful, considering how she had been bumped about during

the two last days. On enquiry, however, I was told that it was a sort of cricket, or Indian death-watch, which always emitted this sound. This was the first time I had heard it.

June 24.—We this day made a better progress, the river being deeper and wider, while the stream continued almost equally powerful. In the neighbourhood of the place where we halted for the night, which was chiefly cultivated with rice, with some patches of sunn hemp, were two villages, to one of which we walked, and found it large, populous, and beautifully embosomed in trees, some of them of a kind which I had not before met with. A large tree bearing a small and not ill-tasted fig, attracted my attention from the strange manner in which its fruit grew, attached to the bark both of boughs and stems, like a gall-nut, oak-apple, or similar excrescence. Its name is Goolun. We met, during our walk through the village, the Brahmin of the place, a young and intelligent man, who very civilly not only answered our questions, but turned back to accompany us in our walk. He said the name of the village was Titybania, that it, with a property round it, amounting to a rental of 14,000 rupees a year, belonged to a Hindoo family, whose name I forget, and who were now engaged in a law-suit. That a Muktar was named to receive the rents, and that, as he shrewdly observed, "The Company get their taxes, the poor people their receipts as usual, and all things go on as before, except the two brothers, who are rightly served for quarrelling." I asked if indigo were cultivated; he

said no, and that probably the soil might be too clayey for it; but added, "The indigo is a fine thing to put money into the purse of the Baboo, but we poor people do not want to see it. It raises the price of rice, and the rent of land." The rent of indigo-ground, he said, was above twelve anas the begah (five shillings an acre). That of rice-ground five (about two shillings the acre.) This is far less than in the neighbourhood of Calcutta, but the place is certainly very sequestered. No tygers, he said, are ever seen here. We passed by some Mussulman cottages, distinguished by the poultry which were seen round them, and a very small, but new and neat Hindoo cottage, before whose door its owners were busy preparing a small garden, an unusual sight in India, and at a short distance from which a young banyan-tree was planted on a hillock of turf, carefully surrounded with thorns, woven into a sort of dead-hedge, with much care and neatness. I pointed out this last to the Brahmin, who merely said it would be a great tree in time, and very beautiful in that part of the village. A handsome young woman, adorned with unusual gaiety of silver anklets, &c. went into the house, and the owner himself was a young man, so that probably the banyan was a votive offering on occasion of their marriage, or the birth of their first child. At a small distance, and on the brink of the river, was a little wretched hut of straw and reeds, removed from all other dwellings, with a long bamboo and a small ragged flag, stuck into the ground, on each side of

its front. It was, the Brahmin said, the tomb of a mussulman holy man. While we were passing on, several other villagers collected round us. Some of them seemed greatly amused with our unusual figures and complexion, and our imperfect Hindoostanee, but there was not the least expression of shyness, nor any real incivility. Abdullah said it was quite amazing to see how familiar the common people had become with Englishmen during the last twenty years. He remembered the time when all black people ran away from a white face, and the appearance of a single European soldier struck consternation into a village. "They used to them now," he said, "they know they no harm do." The country-people in this neighbourhood seem contented and thriving, for them, though of course their most flourishing condition would be reckoned deep poverty in England. The boats on this river are much neater than those on the Hooghly. Their straw tilts are better made, their sterns are not so unreasonably high, their sails less flimsy, nay, many of them are painted, and have copper or gilded eyes fixed into their bows, and on each side of the helm[1]. We had two beggars by the boat, the one an old man with a white beard, blind, and led by two boys, who were, he said, his children. I asked how old he was, but he did not seem to understand my question, merely answering that he had been blind forty years, and had lost his eyes soon after

[1] These are not merely ornamental. Dr. Abel, when he accompanied Lord Amherst on his embassy to China, observed the same thing, and the Chinese justified it by saying, "No can see, No can savey."—Ed.

he married. There are surprisingly few beggars in Bengal. Of those whom I have seen, the greater part have super-added some religious character to their natural claims on our pity. This old man, however, had nothing of the sort, and had merely asked alms as a helpless and unhappy being. I was heartily glad that I had come out provided. The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouac, and was exceedingly delighted by a few pieces of mouldy toast which we threw him. He was like a large terrier, and would have been handsome had he been in better plight, and had he had any thing like the confidence and alacrity of his species in England. I have been often struck, and more than ever in these remote districts, by the variety of colours and breeds which Indian dogs display, and their similarity to many in Europe. Terriers and hounds, or something very like them, are however the most usual. Are they indigenous, or is it possible that their stock can have been derived from us? I should think not, considering the recent date of our establishment in the country, and the extreme smallness of our numbers any where but at Calcutta.

I forgot to notice that this morning, about eight o'clock, we experienced one of those accidents which are not infrequent in Indian rivers, and, in small or ill-built vessels, perilous. We were skirting pretty near the base of a high crumbling bank, whose top was at least thirty feet above us, when the agitation of the water caused by our oars, and the

motion of the vessel, dislodged some of the sandy brink, and immediately a large body of sand and loose earth, weighing perhaps several hundred weight, slipped down in a formidable avalanche into the water, half filled our cabin, and wetted me to the skin with the splash it raised, and though it would hardly have sunk us had it fallen on our deck, would doubtless have swamped the greater part of the boats we see around us.

June 25.—The river this day rapidly increased in size, and became very beautiful and interesting. The banks are still high and precipitous, but the vegetation which overhangs them is splendid, and some of the villages would be reckoned neat even in Europe. Several considerable indigo works also appeared on the banks; but the bungalows attached to them did not seem to be occupied by Europeans. We ascertained to-day that the tortoise of these waters is no contemptible eating, having some good turtle-soup at dinner. There was not, indeed, much green fat, but what there was was extremely sweet and good, without the least fishy taste, and the lean very juicy, well-flavoured meat, not unlike veal. We want, in fact, no comfort or luxury but bread, having had none eatable for many days back.

We stopped for the night at a beautiful village with splendid banyan and peepul-trees and surrounded by natural meadows and hedge-rows, so like English, that, but for the cocos, we could have supposed ourselves at home. The hedge-rows were of young toon-trees, which, to my surprise, I found

so like ash, as easily to be mistaken for it. Even the wood, when fresh felled, resembles ash, more than the dark colour which it bears when wrought into furniture in Calcutta. It differs, however, from ash, in being extremely heavy. The inner rind, which is white and glutinous, tastes like liquorice.

We passed through a large paddy field, which the villagers were diligently weeding, and which they had already got extremely clean. Part of it had evidently been eaten down by sheep or cattle, a practice apparently common in India. The path which we followed led us at length close to an indigo work, with a small but very pretty bungalow, which on enquiry we found was occupied by Mr. John Davies, belonging to the firm of Palmer & Co. I meant at first to call, but found, on entering the compound, that neither master nor mistress was at home, though there was a fine and numerous family of white children, and the usual swarm of black bonnes, &c. I thought of leaving my name, but did not like to give a man the trouble, on his return home, of coming late in the evening a considerable distance to the pinnace, which I knew would be the consequence of my doing so.

June 26.—Soon after day-light this morning we passed an empty pinnace, (empty at least of all but its crew,) proceeding from Dacca to Calcutta. From the Serang, whom I hailed in passing, I had the disappointment of hearing that we were still three days from the Burra Gunga, and eight from Dacca. It was, however, a satisfaction to find that

there was sufficient water, and that, (of which we had lately begun to entertain some suspicions,) our Serang really was in the right course.

About noon we passed a handsome upper-roomed house, with large verandahs, the property also, as the workmen near it told us, of Palmer and Co., but occupied by a Frenchman, one of their agents in the indigo trade. An old gentleman with powdered hair, and sundry other whites, male and female, came out, but disappeared again before we could hail them. I sent, however, one of my silver-sticks, with my compliments to the gentleman of the house, requesting him to send us some leaven to make bread with; and with the further request, that, if not inconvenient, he would favour us with a loaf. The answer came back, to my surprise, that they had no leaven in the house, and no bread! A singular answer to receive from a domiciliated European in decent circumstances, and most of all from a Frenchman!

The river still continued to increase in size, and was now very little narrower than some parts of the Hooghly, the banks of less beauty than we have lately seen them. Our course for these last two days has been generally S.E. by E., the wind strongly against us, but the current as decidedly in our favour. The fishing-boats here have very few of them oars; they are moved by small paddles, with great swiftness and dexterity. We have had the mortification of seeing that they are unwilling to come near us, being, I apprehend, afraid that our dandees will seize their fish without payment.

Three of our men took to the jolly-boat just now, to speak one of their canoes, when the poor men on board it, as well as two or three other skiffs in the neighbourhood, paddled off with all speed, and soon distanced their pursuers. This does not tell well for the general character of dandees in India, and indeed it is easy to see that though our crew dare not plunder the country people in our presence, their morality is pretty much like that of an English bargeman—an animal by no means scrupulous with regard to his neighbour's property. About four o'clock we turned short to the left, leaving the Mohanna river with its broad stream flowing southwards to the Sunderbunds, and ascending a narrower and very rapid current nearly due north. This our Serang called the Mattacolly, and he still holds out to us the prospect of reaching the Burra Gunga to-morrow. A large herd of cattle, apparently intended for the Calcutta market, passed us; they were swimming across the river, a task which they performed very dexterously. They were not fat, but in other respects fine and well-grown animals. Their white heads and horns had a very singular appearance, all, or nearly all, the rest of their bodies being under water. We passed one other indigo work to-day, and that was ruined, the bank of the river having given way with the house, which consequently now shewed us an architectural section of its inside. We saw an ingenious water-pump, worked by twelve men, and intended, as I conceive, to irrigate a piece of cane-ground. We halted for the night at seven, by the

side of a low sand-bank, with a vast extent of open and marshy country round us; the river with its banks of mud, the flat prospect, and its own width, a good deal reminded me of the Dee below Chester, in the neighbourhood of the King's ferry.

June 27.—The river expanded in about four miles into a noble piece of water, I should think little less than a mile across, but still running with increasing rather than diminishing rapidity. The whole lake literally swarmed with small fishing-boats, and we passed some larger vessels loaded with jars of salt. The fishery, we were told by these people, was of the "Hilsa" or "Sable Fish," and the salt was for preserving them. To the north-west, about a mile further, we saw the mouth of another broad stream, which the Serang said was the Commercolly; colly and nuddee seem in this part of Bengal synonymous. The correctness of this name was confirmed by some people on shore, who told us that in about four hours more we should be opposite the town of Boonshah, one of the few names on Rennell's map of which we have been able to learn any tidings. Every body laughed at the idea of our reaching the Gunga to-day; indeed with such a current as we are now contending against, we can hardly hope to advance a mile an hour. The northern bank of this new river was flat and grassy, the southern very high, precipitous, and displaying many recent marks of the havoc made by the current, which must, I should apprehend, be at this moment swollen unusually by some violent storm higher up. Instead of a

gradual rise, every thing resembles the circumstances of a sudden torrent. Trees, sods, bushes, earthenware, all sorts of stray rubbish float past us, the river is covered with foam, and floats rippling and whirling along. The poor men worked like horses at the towing line, but could hardly make head against it. This precipitous bank, however, is very woody, picturesque, and populous, and the fishing-boats mooring under it in great numbers, give a pleasing air of life to the scene.

We passed, to my surprise, a row of no less than nine or ten large and very beautiful otters, tethered with straw collars, and long strings to bamboo stakes on the bank. Some were swimming about at the full extent of their strings, or lying half in and half out of the water, others were rolling themselves in the sun on the sandy bank, uttering a shrill whistling noise as if in play. I was told that most of the fishermen in this neighbourhood kept one or more of these animals, who were almost as tame as dogs, and of great use in fishing, sometimes driving the shoals into the nets, sometimes bringing out the larger fish with their teeth. I was much pleased and interested with the sight. It has always been a fancy of mine that the poor creatures whom we waste and persecute to death for no cause, but the gratification of our cruelty, might by reasonable treatment be made the sources of abundant amusement and advantage to us. The simple Hindoo shews here a better taste and judgement than half the otter-hunting and badger-baiting gentry of England.

One of the fishing-vessels came on board with some fine large fish, and one of the dandees had caught us a turtle in the morning, which turned out extremely well, so that we had a feast to-day. The Hilsa fish I had heard compared to a herring, but to which it bore no resemblance that I could find, either in taste or size, being at least six times as large. It is reckoned unwholesome to eat in any quantity. In going along I witnessed a disturbance on the shore, and found that one of the dandees had carried off a fowl belonging to a Mussulman cottage. I, of course, made him restore it, and cautioned the whole crew, that if I saw any more misconduct of the kind, I would have the offender before the next magistrate. I am not sorry to have had an opportunity of reading them this lesson.

Between five and six this morning we passed Mattacolly, the town whence this stream takes its name, or vice versa. It was the largest assemblage of native dwellings (for there are no brick houses among them) which I have seen since we left Calcutta, and a very considerable number of native vessels, some of large size, were moored before it. The Serang spoke of it as a place of great trade, being the mart for salt to all the central provinces of Bengal, and the principal source whence rice, mustard-oil, salt-fish, and butter were obtained for the Calcutta market. The usual channel of communication with Calcutta was by the Sunderbunds and the Mohanna river, which we left behind, and whose principal stream, as I then noticed, falls into

them. Our people complain of the dearth of rice. The last harvest was not a very good one, and the famine in Malabar has in some degree occasioned scarcity in Bengal. At least, rice is now more than twice the usual price.

We had several severe storms of wind and rain during the day, and, unluckily for us, the place where we brought to for the night was a spit of sand cut off from the land by a strong crop of indigo, almost as high as our heads, and so wet that one might as well have walked through a waterfall. Stowe succeeded in turning a corner, and got into some green meadows beyond, with a pretty little river like the Cherwell winding though them. I was less venturesome, and contented myself with examining some of the peculiarities of the indigo, with which I was previously unacquainted. It is, I find, a real vetch, having a blossom like a pea, as well as a vetch-shaped leaf. It is chiefly cultivated on the banks of the rivers, as the driest situations. One indigo establishment was near us, and Abdullah had already sent to know if any leaven or bread were attainable. The answer was that the Sahibs had nothing of the kind, and never got any thing better than the unleavened bread of the country. So that it appears the old Frenchman was not singular in his privations. We have lately seen a few instances of a curious hat, worn by the boatmen and peasantry. It is precisely the head of a small umbrella, made of straw, like the umbrellas which they usually carry, but without a handle, and tied under the chin by two strings,

which come somewhere from its middle, resembling, in fact, pretty nearly the straw hats worn by the Chinese, except as being more clumsy. It must be very useful, however, both in rain and sunshine, and I wonder that it is not more general. Many of the larger boats which we passed this day were painted black, the bamboo pillars which support the platform carved, and the sterns ornamented with large brass studs.

June 28.—The river takes a remarkable twist here, so that our course lay north-east by north. This indeed threatens to lengten our journey to Dacca, but it is a great relief to the men, as they are enabled to make sail, and our progress is much more rapid, though, certainly, not in so favourable a direction as yesterday. We saw a striking specimen of the precarious tenure of these high banks, and how slight causes will sometimes make them topple over. One of these cliffs or scars, for they pretty nearly answer to the latter name, without any reason that we saw but the agitation of the water occasioned by our vessel, though we were at some distance, fell suddenly to the weight of many tons, and immediately, as if answering a signal, in two other places the bank gave way in the same manner. Had we been under any of them, our vessel must have gone to the bottom, and the ripple was distinctly felt, even where we were. About nine o'clock we passed Ruperra, a considerable village, with a large ruinous building. Ruinous as it is, after the specimen which Sibnibashi afforded us, we were not surprised to find it still

occupied by the Zemindar of the district. In its present state, and rapidly as we passed it with a favourable wind, it is not very easy to judge of what it originally has been, but from its Grecian architecture it can hardly be old, while it has evident marks of having been constructed in a striking and picturesque taste. But as I have before observed, a building soon becomes ruinous here, and to repair any thing does not seem the habit of India. Abdullah had more than once told us strange things of the 'Birds of Paradise' which we were to see as we approached the Great Ganges. I confess I was slow to give credit to him, having always understood that the remarkable birds usually so called, were inhabitants of the Malayan and Sooloo Archipelagos only. He described them, however, accurately enough, as large birds, of a gold colour, with a crest and very long tail; adding, that the feathers were the same with those silky golden ones, which he had seen sold in London. This morning he called to us in a great hurry, that one of them was in sight, perched on a tree not far from the water's edge. Unfortunately I could not distinguish it, but Stowe, who saw it, though imperfectly, said it appeared to answer his description.

The nets used for fishing these waters are very simple and imperfect; their casting-nets are indeed large, and good of their kind, but of course chiefly applicable to the smaller fry. We have seen no instance of the seine or drag-net, and the rest, even their largest, seem on the principal of a scoop, triangular, and terminating in a purse. They are

extended on two long bamboos, to catch the stream and all it brings with it, and when supposed to be tolerably full, are lifted suddenly. Sometimes they are thus managed in boats in the middle of the stream, where they must require considerable dexterity; sometimes they are fastened to bamboos in likely eddies, near the banks. In either case the tame otters must be of most essential service to drive the fish and terrify them from escaping. This rudeness of net struck me more, because on the Hooghly very large nets, apparently of the seine kind, are used, with kedgeree-pots for floats. The river continues a noble one, and the country bordering on it is now of a fertility and tranquil beauty, such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rock, which all enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and no less picturesque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar, and pawn, studded with villages and masts in every creek and angle, and backed continually (though not in a continuous and heavy line like the shores of the Hooghly) with magnificent peepul, banyan, bamboo, betel, and coco-trees, afford a succession of pictures the most riants that I have seen, and infinitely beyond any thing which I ever expected to see in Bengal. To add to our pleasure this day, we had a fine rattling breeze carrying us along against the stream, which

it raised into a curl, at the rate of five miles an hour; and more than all, I heard from my wife. We brought to at seven near a large village, called Tynybanya. The banks near the river were cultivated in alternate quillets with rice and cotton. Then followed long ridges of pawn, which grows something like a kidney-bean, and is carefully covered above and on every side with branches of bamboo, forming a sort of hedge and roof, as high as a man's head. When these branches and leaves become withered, (which they soon do) they look exactly like a high mud wall, so like indeed, that when we first saw them in the course of this morning, we both thought they were garden walls, and that the pawn was cultivated within instead of under them. Pawn seems one of the most highly valued productions of India, if we judge either by the pains taken in its cultivation, or the price which it bears; we were told that its retail price was sixty leaves, (each as large as a bay-leaf,) for an ana (1½*d.*) no contemptible rate in a country where all products of agricultural labour are so cheap, and where rice may be had at less than half an ana the seer, a weight of nearly two pounds. Yet the only use of pawn (which has a hottish spicy flavour) is to wrap up the betel-nut which the natives of India delight in chewing, and for which I should have thought many other leaves would answer as well. Our servants, indeed, have an idea that the root of the pawn is collected by the apothecaries as medicine, and sold at a high rate for exportation, but I never remember hearing

of it. I tried chewing the betel to-day, and thought it not unpleasant, at least I can easily believe that where it is fashionable, people may soon grow fond of it. The nut is cut into small squares and wrapped up in the leaf, together with some chunam. It is warm and pungent in the mouth, and has the immediate effect of staining the tongue, mouth, and lips, of a fiery orange colour. The people here fancy it is good for the teeth, but they do not all take it. I see about half the crew without the stain on their lips, but I do not think the teeth of the others are better.

The betel is a beautiful tree, the tallest and slenderest of the palm kind, with a very smooth white bark. Nothing can be more graceful than its high slender pillars, when backed by the dark shade of bamboos and other similar foliage. A noble grove of this kind succeeded to the pawn-rows at our village this evening, embosoming the cottages, together with their little gardens, and, what I see here in greater perfection than I have yet seen in Bengal, their little green meadows and home-steads. We rambled among these till darkness warned us to return. The name of this river is Chundnah. We saw a large eagle seated on a peepul-tree very near us. On the peepul an earthen pot was hanging, which Abdullah said was brought thither by some person whose father was dead, that the ghost might drink. I before knew that spirits were supposed to delight in peepul-trees, but did not know, or had forgotten the coincidence, of the Brahminical with the classical χοαι.

June 29.—This morning we continued our way with a strong and favourable breeze against "a broader and a broader stream, that rocked the little boat;" and surpassing the Hooghly almost as much in width as in the richness, beauty, and cheerfulness of its banks, which makes me believe that Calcutta is really one of the most unfavourable situations in Bengal. We passed some fishing-boats of very ingenious construction, well adapted for paddling in shallow water, and at the same time not unsafe, being broad in the beam and finely shaped. They were also clinker-built, the first of that kind which I have seen in India. About 12 o'clock we passed on our left-hand a large and handsome European house, very nobly situated on a high dry bank, with fine trees round it; and immediately after, we saw before us a sheet of water, the opposite bank of which was scarcely visible, being in fact Gunga in her greatest pride and glory. The main arm which was visible, stretched away to the north-west, literally looking like a sea, with many sails on it. Directly north, though still at a considerable distance, the stream was broken by a large sandy island, and to the south, beyond some low sandy islets and narrower channels, we saw another reach, like the one to the north, with a sandy shore, looking not unlike the coast of Lancashire, as seen trending away from the mouth of the Mersey. To one of these islets we stood across with a fine breeze. There the boatmen drew ashore, and one of them came to ask me for an offering, which it was (he said) always customary

to make at this point, to *Khizr*, for a good passage. Khizr, for whom the Mussulmans have a great veneration, is a sort of mythological personage, made up of different Rabbinical fables concerning Eliezer the servant of Abraham, and the prophet Elijah, on which are engrafted the chivalrous legends respecting St. George! They believe him to have attended Abraham, in which capacity he drank of the fountain of youth, which gave him immortality. This is Rabbinical, but the Mussulmans also believe him to have gone dry-shod over Jordan, to have ascended to heaven in a fiery chariot, and lastly, to be a valorous knight, who helps the arms of the believers, and will return at length on a white horse, a little before the day of judgment, together with, and as the Vizier of our Lord, to destroy Dejjal or Anti-Christ, and subdue the multitudes of Gog and Magog. But as having access to the fountain of life, and as having passed Jordan, he is particularly disposed to love and cherish the waters, and all which belong to, or sail on them. Dacca, under the Mogul dynasty, was placed under his peculiar protection, and he naturally succeeded to that veneration, which in the same district, the Hindoos had previously been in the habit of paying to their Varuna, god of the seas and rivers.

Our vessel found something like a sea running in the mid-channel, and I could observe our two sirdar-bearers sitting close to each other with very melancholy countenances. I observed to mine that this river was greater than the old Gunga, and

was amused by the faint and dismal assent he gave, though he endeavoured to conceal his unmariner-like sensations. We stood across to the other side, leaving a large sandy island on the right-hand, and halted to wait for our boats, though in a bad situation, where a heavy sea beat on the shore, and the pinnace thumped continually on the sand. We ought to have anchored further out, but that would have been contrary to the naval tactics of Bengal, which always incline to hug the shore as much as possible; and what followed made me rejoice that this was the case. A poor miserable-looking man came along-side, and with joined hands, and in accents of deep distress, asked for medicine. On enquiring what was the matter, he said that he and eight others, a boat's crew, were all lying within a few yards, so ill and weak that they could not navigate their vessel, and only himself and two more had strength to crawl about at all. The complaint he called "play," which I was told was a bilious fever. We went to the vessel, which presented, indeed, a dismal scene of misery. I would not let Stowe go into the cabin, which he was about to do, but made the poor fellows come to the gangway. Their case seemed a very plain one, their tongues white, pulse very quick and hard, and skin much suffused with yellow, and they had almost given up hope of life. Our Serang said it was the Sunderbund disease, in fact, a marsh fever. Stowe immediately fell to work to make some pills of calomel and colocynth, which they took very thankfully; and he left them more to take if required.

We soon found indeed, and on their account found with less regret, that many things were to be done before we could resume our voyage. As the wind was full against us, our top-masts were to be struck, and other preparations made for tracking. The boatmen wished to shew their gratitude to St. George, (or St. Khizr,) by a little feast; and as the village where our lot was thrown bade fair to be interesting, we disposed ourselves for an earlier and longer walk after dinner than usual. Meantime we were besieged by beggars: a wretched old leper, all over sores, a younger object of the same kind, a blind man, with many others, came down to the beach; and when, after dinner, we walked into the village, a very small and deformed dwarf, an old man, not above three feet high, was brought on a man's shoulders. He seemed to set a tolerably high value on himself, and instead of being grateful for the alms I gave him as a beggar, wanted to be paid as a curiosity. The most characteristic, however, of these applicants, was a tall, well-made, but lean and raw-boned man, in a most fantastic array of rags and wretchedness, and who might have answered admirably to Shakespear's Edgar. He had a very filthy turban round his head, with a cock's feather in it; two satchels flung over his broad shoulders,—the remains of a cummerbund, which had been scarlet,—a large fan of the palmetto-leaf in one hand, and over the other wrist an enormous chaplet of wooden beads. He came up to our boatmen with a familiar air, bade them salam with great cordiality, then, half laughing, but

with moments, in which his voice assumed a tone as deep as a curfew, appeared to ask their benevolence. He was a Mussulman religious mendicant, and was come to congratulate his brethren on their arrival, and receive their bounty. That bounty was small: neitheir his own merits, nor those of Khizr, could extract a single pice either from Serang or boatmen. They gave him, however, a little rice, which he received in a very bright and clean pot, and then strode away, without asking any thing of us, and singing Illah, Illahu!

The evening was very fine, and we had a beautiful stroll along the beach and through the village, which, more than most I have seen, reminded me of the drawings of Otaheite and the Friendly Islands. It was surrounded by quillets of cotton, sugar-cane, and rice, overgrown with bamboos and palms, and on the shore were some fine specimens of the datura stramonium, which as night came on, opened a magnificent and very fragrant white lily-shaped flower, while all the grass and bushes were gemmed with brilliant fire-flies. A number of canoes were building on the beach, many of them very neatly made, and, like those which I have lately seen, clinkered. These were, however, dear, (at least I thought so.) On asking the price of one of them, the carpenter, who was painting her, said 46 rupees. Dragon-root grows plentifully in all these thickets.

On going at night-fall to enquire after our patients, we found them already better, but very anxious for wine or spirits, which they said always

cured the Sunderbund fever. Rhadacant Deb had assured me that no Hindoo ought or would on any account, take spirits, or even any liquid medicine, from the hands of an European. Yet these people were all Hindoos; so that it appears that the fear of death conquers all the rules of superstition, or else that these people in general really care less about the matter than either Europeans, or such bigots as Rhadacant Deb would have us believe.

The river, I should guess, at this place, is about as wide as the Mersey a mile below Liverpool; but its very flat shores make it look wider. The place where we lay was evidently frequented by people who either were frightened, or had recently been so, since there were very many traces of that devotion which originates from a supposed dangerous enterprise. I saw no fewer than three turf-built kiblas, for the devotion or thanksgiving of Mohammedans; and a small shed containing the figure of a horse, rudely made of straw plaistered over with clay, which I was at a loss whether to regard as Mohammedan or pagan, since the Mussulmans of this country carry about an image of the horse of Hossein, and pay much honour to that of Khizr. Near it was a small shed of bamboos and thatch, where a man was watching a field of cucumbers, which interested me as being the same custom to which Isaiah alludes in chap. i. ver. 8. I pointed out the coincidence to Abdullah, who was greatly delighted, and observed, after some praises of Isaiah, that surely the old religion of the Brahmins must have had some truth, since they

all, he said, looked forward to an incarnation of Vishnu, on a white horse, to restore the world to happiness. "They only not know," he said, "that Vishnu already incarnate, and that he come again when they mention, on white horse, as they speak;" alluding, as he afterwards explained himself, to the description of Christ in Revelations xix. ver. 11. This man is certainly intelligent, and for his situation in life, extremely well-informed.

And thus we are, literally, in India beyond the Ganges. We have had the mortification, however, of learning that we have come hither too soon, and that our Serang ought to have kept on the western bank till almost opposite Jaffiergunge. Through his ignorance we shall have the greatest strength of the monsoon to contend with to-morrow, instead of having its force broken by a weather-shore, or one which partly answers to that description.

June 30.—This morning we heard a very good account of our patients, and left them with a small stock of bark and wine, enough, I should hope, to set up men who are entirely unaccustomed to any stimulant. We found, unfortunately, but too soon, the difficulty of proceeding on our way to Dacca. The men towed us a few miles with much labour, against a fierce wind, which thumped us every moment with right good-will, on the clay bank,—then begged leave to rest,—then to try the middle of the river. To this measure we were much inclined, as the stream we thought would of itself be enough to carry our vessel down, while the wind, (with the driver and jib,) would serve to steady us.

We soon found, however, that the pinnace, from its want of keel, had no guidance or stability in the water; that she neither answered to her helm, nor in the least bore up against the wind; nay, that the stream itself had not so much hold on her shallow construction as the wind had, even when all the sails were down. I urged them to try their oars; but the sea ran so high, and the vessel rolled so much in the middle of the stream, that these too were useless, or nearly so. We tried to regain the shore from which we had parted, but found this difficult, without a very serious loss of ground. Under these circumstances it seemed still adviseable to stretch over to the western bank, which we had prematurely quitted; and accordingly we stood across for the sandy island, which, on our arrival, we found divided by a broad channel. Our Serang was very coolly going to establish himself for the night on the first land which he touched; but I insisted on his, at least, proceeding over the next broad stream, so as to get in a favourable direction for towing next day, and for remaining with a weather-shore during the night. He obeyed, and we at 5 o'clock again took up our quarters on a sandy beach, the very likeness of Southey's Crocodile Island, being pretty nearly the spot where we should have been yesterday evening, had our Serang known where he was. The only interesting occurrence was the capture of a very large and beautiful iguana, or lizard, 2 feet 9 inches long, with five toes on each foot, and a forked tongue, beautifully marked with tyger-like

stripes of yellow and black. It was basking on the river bank, but was no sooner disturbed than it ran into the water, then, seeing the boats, instead of diving, it began to creep up the bank again, when one of the boatmen caught it in a snickle. They were all much afraid of it, and spoke of its bite as poisonous, which, from its appearance, I am little inclined to believe. It did not, indeed, seem to have any teeth at all. Stowe rambled about the island, and waded through a marsh after some widgeons, and shot two; on cutting them up an egg was found in each. This supply will not be unseasonable to our rapidly decreasing larder.

July 1.—This morning, the wind being more moderate, we continued our course to the western bank of the river, without any great loss of ground, and then proceeded favourably enough by towing. The river soon became free from islands of any sort, and expanded into the most noble sheet of fresh water I ever saw, I should guess not less than four miles wide. The banks are tolerably high when we are near them, but while we creep along the one, the other is only seen as a long black line on the horizon. Of course, though the view is striking, it is not picturesque, and it would soon weary us, which could hardly be the case with the beautiful Chundna.

I had the delight to-day of hearing again from my wife, and this is worth all the fine scenery in the world.

The fishermen are a finer race here than those in the neighbourhood of Calcutta, and their boats

better. They have also large seines, like those on the Hooghly. Yet many circumstances in their equipments are extremely rude. Many have for sail a mat, or cloth, suspended between two bamboos, one on each gunwale, like the New-Zealanders; and one skiff passed us scudding under a yet simpler contrivance, two men standing up in her, and extending each a garment with his feet and hands. I have seen some such representations of Cupids and Venuses on gems, but little thought that the thing had its prototype in real life, and was the practice of any modern boatmen.

The noise of the Ganges is really like the sea. As we passed near a hollow and precipitous part of the bank, on which the wind set full, it told on my ear exactly as if the tide were coming in; and when the moon rested at night on this great, and, as it then seemed, this shoreless extent of water, we might have fancied ourselves in the cuddy of an Indiaman, if our cabin were not too near the water. About half-past five we stood across the river, which ran really high, and washed the decks handsomely, and brought to amid rice, indigo, and sugar-fields, near the native town of Jaffiergunge, and had an interesting walk, though it was too late for a long one. The people were cutting indigo, which they then packed in large bundles, and loaded in boats. It both looked and smelt something like new-made hay, though with rather a stronger flavour. A good deal of wild celery was growing on the bank, which Abdullah said the people of this country boil and eat in large quanti-

FISHERMEN ON THE GANGES.

ties, believing it to be very wholesome. The night-blowing stramonium was also abundant.

July 2.—We entered the river of Jaffiergunge, called Commercolly in Rennell's map, which here, however, as in other places, probably from some alteration in the course of the stream, is utterly useless. The country all populous, highly cultivated with rice, sugar, cotton, and indigo; and though woody, the banks are not oppressed with such exuberant and heavy arborage as those of the Hooghly. We passed a considerable indigo factory, with a very pretty house attached to it. There seemed more machinery, and more activity here, than in any which we have seen. The appearance of the workmen, whose naked limbs and bodies were covered with the blue dye, was very singular.

The wind favoured our progress to-day; and though the Serang did not care to abandon his trusty tow-line, the men had light work, and were in high spirits. On passing a banyan-tree, where were an old mat and a pitcher, one of them ran forwards without giving any notice of his intentions, drew the mat round his loins, placed the potsherd by his side according to rule, and so ridiculously imitated the gestures of a "Yogi," (a religious mendicant,) singing all the time in the dismal tune which they use, putting his hands over his head, sprinkling earth on his face, &c. that his comrades were quite disabled from their work with laughing, and I was myself exceedingly amused. Indeed, not having seen him run forwards, I really

at first supposed him to be the person whom he counterfeited, and wondered at the irreverent mockery with which so holy a man was treated, till in a few minutes he sprang up, threw his mat and handful of ashes at his comrades, and catching up his truncheon of bamboo, resumed his place in the team with an agility and strength which urged all the rest into a round trot. This is only one out of twenty instances which every day offers, of the vivacity of these fellows, who are in fact, always chattering, singing, laughing, or playing each other tricks. Yet I have met many people in Calcutta who gravely complain of the apathy and want of vivacity in the natives of India. My own observation, both of these men and of the peasants and fishermen whom we pass, is of a very different character. They are active, lively, gossiping, and laborious enough when they have any motive to stimulate them to exertion. Had I an indigo plantation, I would put them all to task-work, and I am sure that, with due inspection to prevent fraud, few labourers would surpass them in steady work, and still fewer would equal them in cheapness. Their habit of coming late to their labour, and breaking off early, arises from the variety of callings which each man at present exercises, and the time which he loses in preparing his food. Make it worth their while to establish messes, where one should cook for the remainder, and give them facilities of eating a noon-day meal on the scene of their work, and they would, I think, be easily persuaded, with far greater comfort to themselves,

and advantage to their employers, to begin and leave off work at the same time with English labourers. Indeed, at some of the indigo works which we have passed, this seems the case; and I am sure that the fishermen and dandees work as late and as early as any people.

The stream as we advanced became broader, and the country assumed the character of inundation. The villages, on land a little elevated, were each surrounded by its thicket of bamboos and fruit-trees. Some fine tall spreading banyans and peepuls were scattered on the driest patches of the open country, but the rest was a sheet of green rice, intersected in every direction by shallow streams, which did not as yet cover the crop, but made it look like rushes in a marsh. The low banks of the river were marked out by the bushes of datura stramonium, and long silky tufted grass, which from place to place rose above the water, and here our boatmen waded sometimes mid-leg, sometimes knee-deep. Indigo, in this low country, is confined to the banks round the villages, whence we saw several boats conveying it to the works which we had left behind us.

About two o'clock we entered on an immense extent of flat and flooded country, stretching as far as the eye could reach to the north-west, without even trees or any similar object to break the line of horizon. Here at Gwalparah, we for the first time since leaving the Ganges, had the stream in our favour. As the wind was not altogether unfavourable, we hoisted sail, and the stream strength-

ened as we got into the middle of the river. The Serang told me we should do extremely well, provided we could make a particular clump of trees, which we were in a very fair way for, when suddenly the wind drew round to the south-east, and began to blow hard, with rain, which fairly compelled us to bring up on the opposite side of the "Jeel[1]" to that which we intended, on a rotten marsh, overgrown with beautiful jungle-grass, tall and silky, and at least eight feet high, so as completely to bury the men who endeavoured to get through it. Towards sun-set the breeze moderated, when by help of a little rowing, we got off from shore, and found ourselves in a wide stream of muddy water, rushing at the rate of eight or ten knots an hour, in which our sails just served to keep us steady, and which carried us in little more than an hour to the point we were anxious to attain. We received two messages from Mr. Master, judge of Dacca, in the course of the day, with a most liberal supply of bread, fresh-butter, and fruit. His servants say we may easily reach Dacca to-morrow.

July 3.—This morning we advanced about twelve miles with the current, making some little advantage of our sails. About eight o'clock, however, the wind was so strong and so completely in our teeth, that we were forced to bring to, as usual on a lee-shore, but so soft and yielding, being in fact all marsh and reeds, that no harm was likely

[1] In the dry season a jeel is merely a swamp, but during the rains, when near a river, it becomes navigable for pinnaces.—Ed.

to happen to the vessel. We lay in this manner till past ten, when, it being very clear that, with such a wind, it was impossible for the pinnace to reach Dacca by Church-time next day, I determined on going thither in the jolly-boat, leaving Stowe, whose health would not admit of his joining such an expedition, behind. I accordingly embarked, taking with me, besides my clothes, a pocket-compass, and a common Bengalee umbrella, which being of straw, I thought would keep off the sun more effectually than my own. I took Abdullah and four of the best rowers of our crew, leaving on board the pinnace four of Mr. Master's police boatmen instead, who came to offer their services. The adventures of such a voyage were not likely to be very numerous. We found a really heavy sea in the middle of the jeel, which washed our faces liberally. The width of this expanse of water was on an average, I think, about a mile, shewing in many places, marks of the vegetation which it covered, and bordered, mostly, by tall rushes, jungle-grass, and rice-fields, as yet only partially inundated. The stream was exceedingly strong, so much so as perfectly to account for the height of the waves which the wind raised by their opposition. This latter, however, became more moderate after we had rowed about an hour and a half, and the remainder of our progress was very rapid and easy, the men having little more to do than now and then to give a pull at their oars. A striped flag at the entrance of a smaller stream on our left-hand, attracted my attention, and the

boatmen told me that a toll was paid there by all boats frequenting a market to which that nullah led. These local taxes are all, throughout the Company's territories, applied to the improvement of the districts where they are levied. A little farther we were hailed from the shore by a man earnestly begging to be taken on board. The dandees only laughed, but I told them to pull in and hear his story. He said he was a soldier in the 14th, Colonel Watson's regiment, that at their last night's halting-place he had missed the boat to which he belonged, and that now all the flotilla was passed by, and unless we gave him a lift he had no chance of getting to Dacca, the country being all flooded, and he unable to swim even a few yards. I immediately turned the boat's head to the shore, and he came on board, a very fine handsome man, naked save his waist-cloth, and with a Brahminical string, but with all the carriage and air of a guard's-man. Nobody could, indeed, mistake his profession, even if he had not made his military salute very gracefully. He said he had begged a passage that morning in six or eight boats, but seeing him naked and pennyless they had all (as he said) "run over to the other side, as if he had been a tyger." He added, on seeing a Sahib his hopes revived, but continued he, "these cursed Bengalees are not like other people, and care nothing for a soldier, or any body else in trouble." "To be sure," he said, laughing, "they always run away well." He pointed out some budgerows and other large boats dropping down

the stream a few miles before us, and said his comrades were there, and he should be very thankful if we would put him on board of any one. We were about an hour overtaking them, but the first we approached turned out to be a cook-boat, and he begged hard that I would not put him in a vessel where he could not escape defilement, (shewing his string).

We accordingly proceeded through the fleet, which consisted of about twenty vessels, all deeply loaded, with their masts struck, and their long cumbersome oars answering very little purpose, except to keep them steady in the middle of the current. Such of them, indeed, as were in its strength, were only to be approached with caution, since as they dropped down at the rate of five or six miles an hour, and were perfectly unmanageable, they would, if they had struck her, have swamped our little boat in an instant. There was one, however, which we could board without difficulty, but this was a washerman's boat, and our passenger again objected. This second scruple excited such a burst of laughter from the Mussulman dandees, that the soldier blushed up to the eyes as soon as he had made it, and begged pardon of me, saying, "the boat would do very well," then jumping on board with another military salam, he left us to proceed with more rapidity when freed from his weight. The towers of Dacca were already in sight, at least the dandees could see them at the end of a reach of water, perhaps twelve miles in length, along which we sped merrily. As

we drew nearer I was surprised at the extent of the place, and the stateliness of the ruins, of which indeed the city seemed chiefly to consist. Besides some huge dark masses of castle and tower, the original destination of which could not be mistaken, and which were now overgrown with ivy and peepul-trees, as well as some old mosques and pagodas, of apparently the same date, there were some large and handsome buildings, which, at a distance, bid fair to offer us a better reception, and towards which I, in the first instance, proposed to direct our course, knowing the difficulty which we should have if we passed them, in returning against the stream. The boatmen said, they did not think the "Sahib Log" lived in that part of the town, but were not sure, and the appearance of a spire, which as it seemed to mark the site of the Church, confirmed me in my resolution of bearing off to the left. As we approached, however, we found these buildings also (though of more recent date than Shah Jehanguire, and many of them of Grecian architecture) as ruinous as the rest, while the spire turned out to be a Hindoo obelisk. While we were approaching the shore, at the distance of about half a mile from these desolate palaces, a sound struck my ear, as if from the water itself on which we were riding, the most solemn and singular I can conceive. It was long, loud, deep, and tremulous, something between the bellowing of a bull and the blowing of a whale, or perhaps most like those roaring buoys which are placed at the mouths of some English harbours, in which the

winds make a noise, to warn ships off them. "Oh," said Abdullah, "there are elephants bathing; Dacca much place for elephant." I looked immediately, and saw about twenty of these fine animals with their heads and trunks just appearing above the water. Their bellowing it was which I had heard, and which the water conveyed to us with a finer effect than if we had been ashore. Another mile, or thereabouts, of rowing brought us to some buildings of a more habitable description, and pretty much like those of Calcutta. One of these, close to the water's edge, was pointed out to me as Mr. Master's, who was himself in the court of justice, but whose servants, though surprised to see the style in which I arrived, had an excellent bedroom for me, with every thing ready for bathing and dressing. I found myself in no respect the worse for my boating, except that my face was a little burnt, in spite of my chahtah, by the reflection of the water, while my shins (which had been exposed to the sun, owing to my trowsers slipping up in the uncomfortable situation in which I was compelled to sit,) were scorched as if I had laid them before a great fire. These I washed in milk, which relieved them a good deal. Mr. Master, when he returned, said that, though I had, perhaps, done a rash thing in coming through the sun, yet certainly I took the only means of arriving in time for Church. He said that he would send a guard-boat to help the pinnace on, but that she could not possibly get to Dacca under 24 hours. For my part, except my shins, I never felt better.

CHAPTER VII.

DACCA.

Ruins—Visit from the Nawáb—Visit returned—Death of Mr. Stowe—Consecration of Church, and Burial-ground—Confirmation—Armenian Archbishop—Farewell visit to Nawáb—Meer Israf Ali.

JULY 4.—I preached to a small congregation, in a very small but pretty Gothic Church. Mr. Parish read prayers, and gave notice of the Consecration and Confirmation for the Wednesday and Friday ensuing. About 4 o'clock the pinnace arrived, but Stowe, to my great concern, sent word that he was too ill to leave it, having had a very severe relapse of dysentery. I took Mr. Todd, the surgeon of the station, to him, who pressed his making the attempt for the sake of a more airy apartment than his cabin, and in an hour's time, the wind having abated, he got into Mr. Master's house and to bed, I hope not the worse for the exertion. Nothing can exceed Mr. Master's kindness to us both, but I am sorry to say, he is himself by no means in good health.

The river on which Dacca stands, has greatly altered its character since Rennell drew his map. It was then narrow, but is now, even during the dry season, not much less than the Hooghly at Calcutta. At present it is somewhat wider, but

from the upper windows of Mr. Master's house, the opposite bank may be seen also in a great degree flooded, and though the green rice rising with the water, gives it no other appearance than that of a swampy meadow, small boats are seen every where paddling about amid the crop, which yields them way without difficulty.

Dacca, Mr. Master says, is, as I supposed, merely the wreck of its ancient grandeur. Its trade is reduced to the sixtieth part of what it was, and all its splendid buildings, the castle of its founder Shahjehanguire, the noble mosque he built, the palaces of the ancient Nawâbs, the factories and Churches of the Dutch, French, and Portuguese nations, are all sunk into ruin, and overgrown with jungle. Mr. Master has himself been present at a tyger hunt in the court of the old palace, during which the elephant of one of his friends fell into a well, overgrown with weeds and bushes. The cotton produced in this district is mostly sent to England raw, and the manufactures of England are preferred by the people of Dacca themselves for their cheapness. There are still a few Armenians resident in the town, some of them wealthy, with a Church, and two Priests. Their Archbishop, who makes once in four or five years a journey from Nakitchvan to India, is now in the place, on the same errand with me. There are also a few Portuguese, very poor and degraded. Of Greeks the number is considerable, and they are described as an industrious and intelligent people, mixing more with the English than the rest, and filling many of

the subaltern situations under government. The clerk at the English Church (it happens singularly enough) is a Greek, and the Greek Priest has sent to request permission to call on me. Of English there are none, except a few indigo planters in the neighbourhood, and those in the civil or military service. But the Hindoo and Mohammedan population, Mr. Master still rates at 300,000, certainly no immoderate calculation, since, as he says, he has ascertained that there are above 90,000 houses and huts. The climate of Dacca, Mr. Master reckons one of the mildest in India, the heat being always tempered by the vast rivers flowing near it, and the rapidity of their streams discharging the putrid matter of the annual inundation more rapidly than is ever the case in the Hooghly. The neighbourhood affords only one short ride at this season, and not many even when the ground is dry, being much intersected by small rivers, and some large and impenetrable jungles coming pretty close to the north-east of the town. Boating is popular, and they make boats very well here. Indeed I cannot conceive a situation which more naturally would lead men to take delight in sailing. No vessels, however, larger than the small country-built brigs ever come to Dacca; during the rains, ships of any moderate burden might do so, but it would be attended with some risk, and the inducements to enter this branch of the Ganges are not sufficient to encourage men to endanger their vessels or themselves, though as far as Luckipoor, small European craft have been known to come. The majority pre-

fer Chittagong, though even this last has a harbour little adapted for vessels of burthen.

Of Chittagong I learnt many interesting particulars. The town of Islamabad itself is not large, and the English society is still smaller than at Dacca. The country round is pretty and romantic, consisting of a number of little round steep hills covered with verdure, coffee, pepper, vines, and bamboos, on the summits of which the villas of the English are génerally placed. These are not very accessible, the roads being often too steep and stony to admit of carriages or horses, and the usual method of visiting being in tonjons, and even these, no bearers but the practised ones of Chittagong would be able to carry in such a country. At some distance from the coast are mountains which divide this territory from that of the Burmese, and are covered by almost impenetrable woods and thickets. The climate, Mr. Master thinks, has been over-praised. It is certainly cooler during the hot months than Culcutta, but not than Dacca, while during the rainy season and the winter, it is exceedingly raw, aguish, and asthmatic, being subject to continual and very offensive fogs, from the quantity of uncleared land, and the neighbouring mountains. But little has been attempted at Dacca or Chittagong for the conversion of the natives, and that little has had very small success. At the former place is a Baptist minister, who is described as a very good and diligent man, and has succeeded in establishing one Christian school (among the Portuguese and Greek children), and some few

Bengalee schools for the natives. But in these last he has either not ventured to introduce the New Testament, or has failed in doing so; a result so different from what has been the case in every other part of India, that I suspect some want of address, at least, in the instructor. He appears, however, to have received considerable encouragement from the English families, and I apprehend that a Church Missionary establishment of the same sort, would find the situation by no means a bad one.

July 5.—To-day I had visits from most of the civil and military functionaries of Dacca. I had also a visit from Mr. Lee, a sort of secretary to his highness the Nawâb Shumsheddowlah, to congratulate me on my arrival, and to appoint a day for his calling on me. This potentate is now, of course, shorn of all political power, and is not even allowed the state palanquin, which his brother (whose heir he is) had, and which his neighbour, the Nawâb of Moorshedabad still retains. He has, however, an allowance of 10,000 s. rupees per month, is permitted to keep a court, with guards, and is styled "highness." The palanquin, indeed, was a distinction to which his brother had no very authentic claim, and which this man could hardly expect, having been very leniently dealt with in being allowed the succession at all. He had in his youth been a bad subject, had quarrelled with government and his own family, and been concerned in the bloody conspiracy of Vizier Ali. For his share in this, he was many years imprisoned in Calcutta,

during which time he acquired a better knowledge of the English language and literature than most of his countrymen possess. He speaks and writes English very tolerably, and even fancies himself a critic in Shakspeare. He has been really a man, Mr. Master tells me, of vigorous and curious mind, who, had his talents enjoyed a proper vent, might have distinguished himself. But he is now growing old, infirm, and indolent, more and more addicted to the listless indulgences of the Asiatic prince; pomp, so far as he can afford it, dancing girls, and opium, having in fact scarce any society but that of his inferiors, and being divested of any of the usual motives by which even Asiatic princes are occasionally roused to exertion. To such a man a strong religious feeling would (even as far as this world is concerned) be an inestimable treasure. But to inspire Shumsheddowlah with such a feeling, there are, alas! few if any facilities.

Government has seldom more than five companies of infantry at Dacca; but this number is now doubled, and they have also sent a small flotilla of gun-vessels, which are said to be on their way. Had the Burmese really possessed any considerable force of war-boats in the neighbourhood of Teak Naaf, Dacca might easily have fallen their prey; and the alarm excited lately was very great, and with some better reason than I had supposed. Among other objects of fear and suspicion was the poor old Nawâb, whom the English suspected of plotting against them, and sending information to the Burmese. That the Nawâb would not weep

his eyes out for any reverses of the British army, is, indeed, probable. But as to intelligence, he had none to send which was worth the carriage, and was so far from contemplating the approach of the Burmese with indifference, that he had taken means for removing his family as soon as possible, in case of serious alarm, while he himself requested leave to attach himself to Mr. Master, to remain or go, whenever and wherever he might think proper.

Dacca, as Abdullah truly said, "is much place for elephant." The company have a stud of from 2 to 300, numbers being caught annually in the neighbouring woods of Tiperah and Cachar, which are broken in for service here, as well as gradually inured to the habits which they must acquire in a state of captivity. Those which are intended for the Upper Provinces, remain here some time, and are by degrees removed to Moorshedabad, Bogwangolah, Dinapoor, &c. since the transition of climate from this place to Meerut, or even Cawnpoor, is too great, and when sudden, destroys numbers. I drove in the evening, with Mr. Master, through the city and part of the neighbourhood. The former is very like the worst part of Calcutta near Chitpoor, but has some really fine ruins intermingled with the mean huts which cover three-fourths of its space. The castle which I noticed, and which used to be the palace, is of brick, yet shewing some traces of the plaister which has covered it. The architecture is precisely that of the Kremlin of Moscow, of which city indeed, I was

repeatedly reminded in my progress through the town. The Grecian houses, whose dilapidated condition I have noticed, were the more modern and favourite residence of the late Nawâb, and were ruined a few years since by the encroachments of the river. The obelisk, or "Mut" which I saw, was erected as an act of piety, very frequent in India, by a Hindoo, who about 25 years ago accumulated a large fortune in the service of the East India Company. Another mut of an almost similar form, was pointed out to me a little way out of the town. The pagodas, however, of Dacca, are few and small, three-fourths of the population being Mussulmans, and almost every brick building in the place having its Persian or Arabic inscription. Most of these look very old, but none are of great antiquity. Even the old palace was built only about 200 years ago, and consequently, is scarcely older than the banqueting-house at Whitehall. The European houses are mostly small and poor, compared with those of Calcutta; and such as are out of the town, are so surrounded with jungle and ruins, as to give the idea of desolation and unhealthiness. No cultivation was visible so far as we went, nor any space cleared except an area of about twenty acres for the new military lines. The drive was picturesque, however, in no common degree; several of the ruins were fine, and there are some noble peepul-trees. The Nawâb's carriage passed us, an old landau, drawn by four horses, with a coachman and postillion in red liveries, and some horse-guards in red also,

with high ugly caps, like those of the old grenadiers, with gilt plates in front, and very ill mounted. The great men of India evidently lose in point of effect, by an injudicious and imperfect adoption of European fashions. An eastern cavalier with his turban and flowing robes, is a striking object; and an eastern prince on horseback, and attended by his usual train of white-staved and high-capped janizaries, a still more noble one; but an eastern prince in a shabby carriage, guarded by men dressed like an equestrian troop at a fair, is nothing more than ridiculous and melancholy. It is, however, but natural, that these unfortunate sovereigns should imitate, as far as they can, those costumes which the example of their conquerors has associated with their most recent ideas of power and splendour. Stowe has been very ill ever since he arrived here; to-day he is better, but still so unwell as to make me give up all idea of leaving Dacca this week.

I met a lady to-day who had been several years at Nusseerabad in Rajpotana, and during seven years of her stay in India, had never seen a Clergyman, or had an opportunity of going to Church. This was, however, a less tedious excommunication than has been the lot of a very good and religious man, resident at Tiperah, or somewhere in that neighbourhood, who was for nineteen years together the only Christian within seventy miles, and at least 300 from any place of worship. Occasionally he has gone to receive the Sacrament at Chittagong, about as far from his residence as York

from London. These are sad stories, and in the case of Nusseerabad, I hope, not beyond the reach of a remedy.

July 6.—The Nawâb called this morning according to his promise, accompanied by his eldest son. He is a good looking elderly man, of so fair a complexion as to prove the care with which the descendants of the Mussulman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of an European. He sat for a good while smoking his hookah, and conversing fluently enough in English, quoting some English books of history, and shewing himself very tolerably acquainted with the events of the Spanish war, and the part borne in it by Sir Edward Paget. His son is a man of about thirty, of a darker complexion, and education more neglected, being unable to converse in English. The Nawâb told us of a fine wild elephant, which his people were then in pursuit of, within a few miles of Dacca. He said that they did not often come so near. He cautioned me against going amongst the ruins, except on an elephant, since tygers sometimes, and snakes always, abounded there. He asked me several pertinent questions as to the intended extent and object of my journey, and talked about the Greek priest, who, he said, wished to be introduced to me, and whom he praised as a very worthy, well-informed man. I asked him about the antiquities of Dacca, which he said were not very old, the city itself being a comparatively recent Mussulman foundation. He was dressed in

plain white muslin, with a small gold tassel attached to his turban. His son had a turban of purple silk, ribbed with gold, with some jewels in it. Both had splendid diamond rings. I took good care to call the father "his highness," a distinction of which Mr. Master had warned me that he was jealous, and which he himself, I observed, was very careful always to pay him. At length pawn and attar of roses were brought to me, and I rose to give them to the visitors. The Nawâb smiled, and said, "what has your lordship learned our customs ?" Our guests then rose, and Mr. Master gave his arm to the Nawâb to lead him down stairs. The staircase was lined with attendants with silver sticks, and the horse-guards, as before, were round the carriage; this was evidently second-hand, having the arms of its former proprietor still on the pannel, and the whole shew was any thing but splendid. The Company's Sepoys were turned out to present arms, and the Nawâb's own followers raised a singular sort of acclamation as he got into his carriage, reckoning up the titles of his family, "Lion of War!" "Prudent in Counsel!" "High and mighty prince," &c. &c. But the thing was done with little spirit, and more like the proclamations of a crier in an English court of justice, than a ceremony in which any person took an interest. I was, however, gratified throughout the scene by seeing the humane (for it was even more than good-natured) respect, deference, and kindness, which in every word and action Mr. Master shewed to this poor humbled

potentate. It could not have been greater, or in better taste, had its object been an English prince of the blood.

July 8.—Stowe, who has had a relapse, is rather better this morning, but his situation is very uncomfortable. There is no probability of his being able to go with me up the country, or to leave Dacca, perhaps for many weeks. This is very distressing. To delay my departure so long will be to endanger the whole prospect of effecting my arrival at Cawnpoor during the rains; or possibly of performing at all, during the present year, the Visitation, on which, for so many reasons, I have set my heart, and for which I have already given up so much. The prospect of being so long burdensome to Mr. Master is not agreeable. Nor, though this is a minor consideration, can I look forward without annoyance to so large a pecuniary sacrifice as is involved in abandoning a voyage, which I have already paid for, and have by so doing largely anticipated the allowance made by Government, and which I can only expect to receive if I persevere in my journey. On the other hand, I will not leave my friend so long as he is in danger, or till I see him in a really convalescent state.

In the afternoon I accompanied Mr. Master to pay a visit to the Nawâb, according to appointment. We drove a considerable way through the city, then along a shabby avenue of trees intermingled with huts, then through an old brick gate-way into a sort of wild-looking close, with a large tree

and some bushes in the centre, and ruinous buildings all round. Here was a company of Sepoys, drawn up to receive us, very neatly dressed and drilled, being in fact a detachment of the Company's local Regiment, and assigned to the Nawâb as a guard of honour. In front was another and really handsome gateway, with an open gallery, where the "Nobut," or evening martial music, is performed, a mark of sovereign dignity, to which the Nawâb never had a just claim, but in which Government continue to indulge him. Here were the Nawâb's own guard, in their absurd coats and caps, and a crowd of folk with silver sticks, as well as two tonjons and chahtahs, to convey us across the inner court. This was a little larger than the small quadrangle at All Souls, surrounded with low and irregular, but not inelegant buildings, kept neatly, and all white-washed. On the right-hand was a flight of steps, leading to a very handsome hall, an octagon, supported by gothic arches, with a verandah round it, and with high gothic windows well venetianed. The octagon was fitted up with a large round table covered with red cloth, mahogany drawing-room chairs, two large and handsome convex mirrors, which shewed the room and furniture to considerable advantage, two common pier-glasses, some prints of the king, the emperor Alexander, lords Wellesley and Hastings, and the duke of Wellington, and two very good portraits, by Chinnery, of the Nawâb himself, and the late Nawâb his brother. Nothing was gaudy, but all extremely respectable and noblemanly.

The Nawâb, his son, his English secretary, and the Greek priest whom he had mentioned to me, received us at the door, and he led me by the hand to the upper end of the table. We sate some time, during which the conversation was kept up better than I expected; and I left the palace a good deal impressed with the good sense, information, and pleasing manners of our host, whose residence considerably surpassed my expectations, and whose court had nothing paltry, except his horse-guards and carriage. The visit ended in an invitation to dinner, but without fixing a day. I said I should be happy to accept it, and hinted that an early day would suit me best. So that it does not delay my journey, I shall like it very well.

Dacca is sometimes visited by earthquakes, though not very severe ones. Mr. Master's house was much shaken last year. The general run of European houses here is about equal to the second or third rate of those in Calcutta: the rents seem nearly the same. Few are actually on the river, but those are the best, and bear the highest prices.

July 12.—A long interval has occurred, during which I have had neither time nor heart to continue my journal, having been closely occupied in attending the sick and dying bed of my excellent and amiable friend, Stowe, and in the subsequent necessary duties of taking care of his interment and property. She for whose eyes I write these pages, will gladly spare me a repetition of the sad story of his decline, death, and burial.

I this morning left Dacca, after a residence of

eighteen days, marked by great, and to me, most unusual anxiety and sorrow; but during which, I, as well as my poor friend, received in our affliction a degree of hospitality, attention, affectionate and delicate kindness from the civil and military officers attached to the station, and their families, and most of all from our excellent host, Mr. Master, which I shall never forget, and for which, I trust, I shall be always grateful.

I do not recollect any thing very material which I saw or heard during this period, having, indeed, been pretty closely confined to my friend's sick room. On Saturday, the 9th, I confirmed about twenty persons, all adults, and almost all of the higher ranks. On the following Sunday I consecrated the Church. This perhaps ought, in strictness, to have preceded the Confirmation; but the inversion afforded the Catechumens an immediate opportunity of attending the Lord's Supper, of which they all availed themselves, as well, I believe, as all the other inhabitants of the station. The whole number of communicants was 34 or 35, and I never witnessed a congregation more earnestly attentive. On this occasion poor Stowe was to have preached, but that duty now devolved on me.

In the evening I consecrated the burial-ground; a wild and dismal place, surrounded by a high wall, with an old Moorish gateway, at the distance of about a mile from the now inhabited part of the city, but surrounded with a wilderness of ruins and jungle. It is, however, large and well adapted for

its purpose, containing but few tombs, and those mostly of old dates, erected during the days of Dacca's commercial prosperity, and while the number of European residents was more considerable than it is at present. One was pointed out to me, over the remains of a Mr. Paget, Chaplain to the Company in July 1724. I then little thought or feared how strangely the centenary anniversary of his interment would be kept up! Some of the tombs are very handsome; one more particularly, resembling the buildings raised over the graves of Mussulman saints, has a high octagon Gothic tower, with a cupola in the same style, and eight windows with elaborate tracery. Within are three slabs over as many bodies, and the old Durwan of the burial-ground said, it was the tomb of a certain "Columbo Sahib, Company ka nuokur," Mr. Columbo, servant to the Company; who he can have been I know not; his name does not sound like an Englishman's, but as there is no inscription, the Beadle's word is the only accessible authority. Another tomb is over a Chinese convert to Christianity and Protestantism, who seems to have resided here about 100 years ago. The remainder are of various, but not very remote date, in the usual Anglo-Indian style of obelisk or pyramid, but all overgrown with ivy, and the destructive peepul-tree. Some fine elephants, with their mohouts, were browsing on the trees and bushes round the wall, and amid the neighbouring ruins. Indian cattle occupied the little grassy glades which intersected what would else have been a trackless

forest, and the whole had so wild and characteristic an appearance, that I regretted that I had no time to make a drawing.

One evening I drove with Mr. Master to see the prisons. The first we visited was a place of confinement for the insane, which the humanity of government provides in every district. There were altogether a considerable number, the curable and incurable, the male and the female, separated in distinct wards, under the care of the Surgeon of the station and several native Doctors. The place was airy, well suited to the climate, and the prisoners seemed well treated, though when I praised their cleanliness, Mr. Master observed, that he feared they knew we were coming. The patients, however, when asked if they had any complaints, only urged (which some of them did very fluently) that they were unjustly confined, and could prove themselves either to have been never mad, or now to be quite recovered. Two only seemed dangerous, and were kept in small grated cells, though several had light handcuffs on. One of these talked incessantly with violent gesticulations, menacing his keepers through his bars; the other was a gloomy and sullen wretch, stretched out on his mat, but now and then uttering a few low words, which Mr. Master said were bitter curses. The first was a Brahmin schoolmaster, and had murdered his brother; the second was in a decent rank of society, and had repeatedly attempted the lives of his wife and children. Melancholy or mere fatuity seemed the most general

characters which the disease assumed. Mad persons may be sent hither by their friends, on payment of a small sum, or, if poor, by the "Daroga" of each "pergunnah," (the superintendant of a district) whose duty it is to apprehend and send to the district asylum, any dangerous or disgusting object of this kind who may be at large.

The prison was very well arranged, with roomy wards, dry and airy apartments, and permission given once a day to all the prisoners to go out on a large plain, within a low outer wall, to dress their victuals. This indulgence, indeed, joined to the lowness of even the main wall, makes it necessary to keep them all in irons, but that is, in this climate, a far less evil than a closer confinement, or the increased interruption of the fresh air. The prisoners complained loudly that their allowances were not sufficient. Mr. Master told me that the present dearth of rice, made them, indeed, far less than they used to be, but that the original scale was too high, and more than a man could earn by labour. Some Burmans were here, and the only persons not handcuffed (except the debtors). They had been taken in the Company's territory, not in arms, but unable to give any good account of themselves, and therefore supposed to be spies. They seemed, however, poor simple peasants, and Mr. Master said, he had recommended government to discharge them, since, in truth, there had always been a little smuggling trade on the Munnipoor frontier for salt and ivory, and these men, he verily believed, had no further or more sinister views.

They were middle-sized, well made men, in complexion and countenance half-way between the Indian and Chinese, and a good deal tattooed. The debtors were numerous and very miserable objects. So long as they continue here, their creditors are bound to make them the same allowance as government makes to the criminals, but a Hindoo creditor, though murmuring grievously at this expence, is generally (Mr. Master said, and Dr. Carey had said the same thing before,) intensely cruel, and prefers the gratification of revenge, even to that of avarice. Several of the debtors here were very old men, and some had been kept many years in prison.

Another evening I went in a beautiful boat of Mr. Mitford's to the "Pagla Pwll," or mad Bridge, a ruin four miles below Dacca. It is a very beautiful specimen of the richest Tudor Gothic, but I know not whether it is strictly to be called an Asiatic building, for the boatmen said the tradition is, that it was built by a Frenchman. There is a very fine and accurate engraving of it in Sir Charles D'Oyley's "ruins of Dacca."

I had two visits during the week from the Armenian Archbishop of Ecmiazin (near what *they* call Mount Ararat) who attended by one of the suffragans of the patriarch of Jerusalem, is making a visitation of all the different Churches of their communion in Persia and India. The Archbishop has every appearance of a mild, respectable, intelligent man: he of Jerusalem seems shrewd. I was anxious to be civil to them both, but they only

spoke Turkish and their own tongue. Fortunately one of their Dacca congregation could officiate as interpreter, and then we got on well by the help of my Russian acquaintance and recollections. They were both well acquainted with Georgia; and Abraham, of Jerusalem, had been at Mosdok, Nakitchevan, Kalomna, and Mosco. I was able to do them some trifling services, and we parted with mutual good wishes.

July 20.—I went to pay my farewell visit to the Nawâb, who had been really more than civil. Almost every day during the last week, he had sent baskets of fruit, dressed dishes and pastry, some (which is a common eastern compliment) for my own dinner, others with a special recommendation for my sick friend. All the return I could make, and it was one which I heartily pray God in his goodness may make useful, was the present of my Hindoostanee prayer-book, which being splendidly bound, and containing much which a Mussulman would not dislike, I cast, " like bread on the waters," though I fear on a stormy sea, and one turbid with gross indulgences and prejudices. Poor old man! I should rejoice to learn that he had sometimes looked into its pages. This he voluntarily promised to do in his last visit, and as we were alone, we had a good deal of talk about politics and other things, in the course of which he desired I would sometimes write to him. He then said, " I am not going to offer you a valuable present, but only trifles which are here common, but which in Europe would be curiosities.

This muslin I do hope you will offer in my name to your lady, and instead of your present stick, now that you are lame (I had not quite recovered the effects of the sun on my legs) that you will walk with my cane." Of the former I am no judge, the latter is very pretty, of a solid piece of ivory, beautifully carved. It is too fine for me to walk with, but I shall always value it. I was received and dismissed on this, as on the former occasion, with presented arms.

I went from the palace to the house of Meer Israf Ali, the chief Mussulman gentleman in this district. He is said by Mr. Master to have been both extravagant and unfortunate, and therefore to be now a good deal encumbered. But his landed property still amounts to above 300,000 begahs, and his family is one of the best (as a private family) in India. He was himself absent at one of his other houses. But his two eldest sons had been very civil, and had expressed a hope that I would return their visit. Besides which, I was not sorry to see the inside of this sort of building. Meer Israf Ali's house is built round a court-yard, and looks very much like a dismantled convent, occupied by a corps of Uhlans. There are abundance of fine horses, crowds of shabby looking servants in shewy but neglected liveries, and on the whole a singular mixture of finery and carelessness. The two young men, and a relation, as they said he was, who seemed to act as their preceptor and as their father's man of business, received me with some surprise, and were in truth

marvellously dirty, and unfit to see company. They were, however, apparently flattered and pleased, and shewed their good manners in offering no apologies, but leading me up a very mean staircase into their usual sitting rooms, which were both better in themselves, and far better furnished than I expected from the appearance of things below. After the few first compliments, I had recourse to Abdullah's interpretation, and they talked very naturally and rather volubly about the fine sport their father would shew me the next time I came into the country, he having noble covers for tygers, leopards, and even wild elephants. At last out came a wish for silver sticks! Their father, they said, was not in the habit of asking favours from government, but it was a shame that the Baboos of Calcutta should obtain badges of nobility, while real *Seyuds*, descendants of the prophets, whose ancestors had never known what trade was, but had won with their swords from the idolaters, the lands for which they now paid taxes to the Company, should be overlooked. I could promise them no help here, and reminded them that an old family was always respected whether it had silver sticks or no, and that an upstart was only laughed at for decorations which deceived nobody. "Yes," said the younger, "but our ancestors used to have silver sticks, and we have got them in the house at this day." I said if they could prove that, I thought that government would be favourable to their request, but advised them to consult Mr. Master, who was their father's intimate friend. We

then parted, after their bringing pawn and rose-water in a very antique and elegantly carved bottle, which might really have belonged to those days when their ancestors smote the idolaters. Mr. Master afterwards said, that if the Meer himself had been at home, I never should have been plagued with such topics; that he was a thorough gentleman, and a proud one, who wished for the silver sticks, but would never have asked the interest of a stranger. The young men called afterwards to see me to my boat, and brought me some toys for my children, and a travelling cap often worn by Mussulmans in this district.

CHAPTER VIII.

DACCA TO FURREEDPOOR.

Inundation—Gun-boat attacked—Mussulman Fakir—Furreedpoor—System of Robbery—Domestic Habits of Hindoos—Extract from Calendar.

HAVING preserved these hasty recollections of the past week, I return to my journey.

Being anxious to prevent Miss Stowe, who I feared had, on hearing of her poor brother's illness, set out from Calcutta to join him, from coming to Dacca, I did not take the direct northern course by the great jeels, but sailed eastward across the Delaserry river and a wide tract of flooded country, which offered a strange and dreary spectacle, from the manner in which the wretched villages were huddled together on little mounds of earth, just raised above the level of the inundation, while all the rest was covered with five or six feet of water. I thought of Gray's picture of the Egyptian Delta, whose peasants

> "On their frail boats to neighbouring cities glide,
> Which rise and glitter o'er the ambient tide."

But these villages do any thing but glitter. At length we passed them all, and entered what might

be called a sea of reeds. It was, in fact, a vast jeel or marsh, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn: while in one place where the reeds were thickest, and I tried the depth with an oar, there was, I should guess, at least ten feet water, besides whatever else there might be of quagmire.

After this we entered a nullah, with rice only partially flooded, and a succession of woods and villages, till at six we halted for the night, in a very pleasant spot, near a large village, named Nawâb Gunge. I should have enjoyed my little walk, if my recollections would have allowed me.

July 23.—We commenced our journey this morning with unusual alertness, but ere long it was interrupted. A sudden turn of the river exposed us, about 12 at noon, to so strong a contrary wind, that after a few trials the men declared they could not proceed, and begged leave to get their dinner, in the hope that the breeze might moderate. I was not sorry for this delay, as I hoped to receive information from Dacca which might set me at liberty to go directly northward, but letters arrived which to my great sorrow established the fact that Miss Stowe was on her way to Dacca, and made it adviseable for me to push on to meet her as fast as possible. I put, therefore, into immediate force the magic of my own silver-sticks, and the potent talisman of brass which adorned the girdle of the Chuprassee whom Mr. Master had

ordered to accompany me to Hajygunge, and sent to the Jemautdar[1] of the nearest village a requisition for twenty men to drag my boats, with the information at the same time, that the service would not be, as I fear it often is in this country, gratuitous. No sooner, however, were the messengers seen approaching, than half the village, fearing that it was some Government duty which was required, ran away to hide themselves, and it was not till the Jemautdar had gone round to explain matters to some of their wives, that any tolerable workmen made their appearance. At last the prescribed number arrived, and we began moving with tolerable rapidity, and continued advancing prosperously till nine o'clock at night, when the twenty men were extremely well satisfied with two rupees among them! and willingly promised to attend next morning; so cheap is labour in this part of India. An event has occurred on the Matabunga since we traversed it, which shews the low state of morality among the peasants of India, and how soon and how surely a sudden temptation will transform the most peaceable into banditti. A large boat attached to the gun-boats which arrived the other day at Dacca from Calcutta, loaded with ammunition, got aground pretty near the same place where we had the bank cut through. The country people were called in to assist in getting her off, very likely from the same village

[1] This appellation is variously given to a house-servant, the chief man of a village, and to an officer in the army, of a rank corresponding to a lieutenant.—Ed.

whose inhabitants we found so diligent and serviceable. The ammunition, however, was packed in cases resembling those in which treasure is usually conveyed in this country, and in consequence, as is supposed, of this mistake, the boat, being by the accident separated from the fleet, was attacked the following night by (as is said) near 300 people, armed with spears, bamboos, hoes, and whatever else a tumultuary insurrection usually resorts to. They were repulsed by the Sepoys with difficulty, and not till several had been shot. The affair made a great noise in Dacca, nothing of the kind having been heard of for many years in that neighbourhood. A commission had gone to the spot to enquire into the case, and one of the small neighbouring Zemindars was said to be in custody. Natives, Mr. Master said, are often pillaged, and travel always in more or less danger. But Decoits seldom venture on an European boat, and still more rarely on a vessel in the Company's service, and guarded by soldiers.

In the course of our halt this day a singular and painfully interesting character presented himself in the person of a Mussulman Fakir, a very elegantly formed and handsome young man, of good manners, and speaking good Hindoostanee, but with insanity strongly marked in his eye and forehead. He was very nearly naked, had a white handkerchief tied as an ornament round his left arm, a bright yellow rag hanging loosely over the other, a little cornelian ornament set in silver round his neck, a large chaplet of black beads, and a little

wooden cup in his hand. He asked my leave to sit down on the bank to watch what we were doing, and said it gave his heart pleasure to see Englishmen; that he was a great traveller, had been in Bombay, Câbul, &c., and wanted to see all the world, wherein he was bound to wander as long as it lasted. I offered him alms, but he refused, saying, he never took money,—that he had had his meal that day, and wanted nothing. He sate talking wildly with the servants a little longer, when I again told Abdullah to ask him if I could do any thing for him; he jumped up, laughed, said "No pice!" then made a low obeisance, and ran off, singing, "La Illah ul Allah!" His manner and appearance nearly answered to the idea of the Arab Mejnoun, when he ran wild for Leila.

July 24.—I met yesterday evening with a severe disappointment. I had left Dacca cheered with the hope that my wife, who had expressed great anxiety to accompany me in the event of Stowe's illness terminating fatally, would be able to join me with our children at Boglipoor; but I received a letter from her, forwarded by Mr. Master, which made me see that this would be impossible. This news, added to the uncomfortable state of my mind and feelings, kept me awake great part of the night, and I arose ill and unrefreshed.

The labourers were after their time, and the wind being moderate, we set off without them. They overtook us, however, in two boats, in about three miles, and were of very material use in helping us on to the junction of this stream with the

great Ganges. Just before we arrived at this point I saw two pinnaces in the offing. In the hope that one might prove to be Miss Stowe's, I immediately brought to, and sent off a letter to prepare her for the sad tidings of her brother's death; but the boats belonged to another party.

We now proceeded again with the tow-line: the wind was strongly against us, the stream in which we were running almost full south, but the additional coolies did wonders for us. Including the crew, there were no less than twenty-eight men at the rope of my pinnace, and eight to each of the other boats. About half-past one we reached the place where our stream rejoined the Ganges, which lay before us with its vast expanse of water.

The woods near Hajygunge and Furreedpoor lay like a long dark outline on the horizon, at the distance of about twelve miles, six miles being, I should guess, pretty nearly the width of the river. I here dismissed the country people, but found that though the wind was full south, it was still not over and above favourable, since, though it would carry us up the river, it would effectually prevent our making Furreedpoor. While Mohammed, (the Serang,) and Abdullah were consulting as to what was best to be done, I saw a small pinnace creeping slowly towards us amid the long reeds, which we hailed; when it was ascertained who we were, a young officer jumped into the dingy, and paddled up towards us, whom I soon recognized to be my old shipmate Gresley, who, with his companion, Lt. P., dined with me. There were few medical

applications which could have done me so much good as a motive for an extra glass of wine, and the lively conversation of two young men, for one of whom I had a sincere regard. We parted soon after four, and I had a very good sail over the river, and might, I soon found, have had a better, had not Mohammed, from his exceeding terror of being carried out of his knowledge, or of being compelled to pass a night *at sea*, instead of fairly sailing straight for the river on which the villages stand, laboured hard, by keeping his boat as near the wind as her construction allowed, to make the opposite bank as soon as possible. We arrived there in consequence about six o'clock, at least eight miles to the S. of the point we wished for; and, in the neighbourhood of a little village over-hung with palms, we made fast to a green meadow. Our people had learnt caution by the recent events on the Matabunga, and Abdullah came to request that I would give orders for two sentries for the night.

July 25.—I slept well, and have seldom wakened with more reason for gratitude. My health, which had been for some time a good deal deranged, appeared renovated, and I felt myself ready to adopt any line of conduct which circumstances might claim from me.

We were obliged to track our boat, the wind having fallen, and it was 10 o'clock before we reached the Hajygunge nullah. Before we had advanced far, a boat came up with a letter from Mr. Warner, the magistrate of these districts, and

to my inexpressible delight, one from my wife, which Mr. Master had forwarded. Her account of herself was comfortable, but I was again forcibly convinced that it would be impossible for her to join me at Boglipoor. My main anxiety therefore was, that she should not fret about a separation which was unavoidable, and that she should be convinced that I am likely to do extremely well, and travel very safely; and that, though now alone, I should have companions the greatest part of the way.

Mr. Warner soon after called on me, and I accompanied him to his house, where I found a very well furnished library. At present his house was full of ladies, fugitives from Chittagong; but except his own family and inmates, he had no society, no Europeans, not even a medical man being within very many miles. In the evening we walked in the garden, and Mr. Warner pointed out one tree on which two pelicans never failed to roost, and another which had an eagle's nest. Eagles are, he said, very common on all these rivers, and pelicans by no means rare, and he expressed some surprise at learning how few of either I had seen during my progress. A beautiful and fragrant purple flower was shewn me as the jalap-plant. Mr. Warner then took me a pleasant drive in the carriage, and I had some very interesting conversation with him; on our return to the house I read prayers and a sermon, and then went to my boat. On the whole, between the books I found, the things I saw, and the people I met with, I

passed a pleasant, and I trust not an unprofitable Sunday.

Mr. Warner told me, that even now I was, in his judgement, a fortnight too late to succeed in getting up to Cawnpoor, but that to Benares I might do very well.

Among Mr. Warner's books I found in a volume of the Edinburgh Annual Register, a dialogue from an ancient Arabic MS. in the Bodleian, translated six years ago by Dr. Nicol, containing a dispute between a Christian monk and certain learned Mussulmans, at the court of one of the Seljuckian Sultans, which I thought so clever, and so evidently authentic, that it greatly delighted me, and I borrowed it for Abdullah, as more likely than most things which I have seen to do him good, and confirm his faith in Christ. The original Arabic ought by all means to be published, if it is not already, and sent out for circulation in the East by the Societies interested in such good works. I here dismissed the police-boat and chuprassee with which Mr. Master had furnished me. It is pleasing to see how popular Mr. Master is; he is spoken of here in just the same way as he is at Dacca.

Mr. Warner I find had not heard a word of the alleged attack on the Company's boats on these waters. Such a thing might, he said, have occurred in the Kishnagur district without his hearing of it, but he conceived it must have been greatly exaggerated. He said that the Indians can never tell a story without excessive falsification one way or the other. He had frequently had cases of assault

brought before him, in which the plaintiff at first stated that he had been attacked and nearly killed by above a hundred men, when it turned out that he had received a beating from one or two men, twenty or thirty others being possibly present, (as in a village or market) but taking no part in the quarrel. In the same way if a house or a boat is robbed, the complainant generally exaggerates the number of Decoits to any multitude which he may think likely to excite the magistrate's attention and pity. Nevertheless there was, he said, a great deal of gang robbery, very nearly resembling the ribband-men of Ireland, but unmixed with any political feeling, in all these provinces. It is but too frequent for from five to ten peasants to meet together as soon as it is dark, to attack some neighbour's house, and not only plunder, but torture him, his wife and children, with horrible cruelty, to make him discover his money. These robbers in the day-time follow peaceable professions, and some of them are thriving men, while the whole firm is often under the protection of a Zemindar, who shares the booty, and does his best to bring off any of the gang who may fall into the hands of justice, by suborning witnesses to prove an alibi, bribing the inferior agents of the police, or intimidating the witnesses for the prosecution. In this way many persons are suspected of these practices, who yet go on many years in tolerably good esteem with their neighbours, and completely beyond the reach of a government which requires proof in order to punish. Mr. Warner thinks the evil has

increased since the number of spirit shops has spread so rapidly. At present these places bring in a very considerable revenue to government, and are frequented by multitudes both of the Hindoo and Mussulman population. They are generally, however, resorted to at night, and thus the drunkenness, the fierce and hateful passions which they engender, lead naturally to those results which night favours, at the same time that they furnish convenient places of meeting for all men who may be banded for an illicit purpose. I asked what the Brahmins said to this. He answered that the Brahmins themselves were many of them drunkards, and some of them Decoits, and that he thought what influence they retained was less for good or moral restraint, than evil. Yet he said that they had a good deal of influence still, while this had been quite lost by the Mussulman Imams and Moulahs. He spoke, however, favourably of the general character of the people, who are, he said, gentle, cheerful, and industrious, these great crimes being, though unhappily more common than in Europe, yet certainly not universal. He had learned from different circumstances, more of the internal economy of the humbler Hindoo families than many Europeans do, and had formed a favourable opinion of their domestic habits and happiness. As there is among the cottagers no seclusion of women, both sexes sit together round their evening lamps in very cheerful conversation, and employ themselves either in weaving, spinning, cookery, or in playing at a kind of dominos. He says it is untrue

that the women in these parts, at least, are ignorant of sewing, spinning, or embroidery, inasmuch as, while the trade of Dacca flourished, the sprigs, &c. which we see on its muslins, were very often the work of female hands. This is a strange and blended tissue of human life and human character! which it is most painful to hear of, since one cannot contemplate the evening enjoyments of a happy and virtuous family, such as is described, without anticipating the possibility of their cottage being made during the night, a scene of bloodshed, torture, and massacre. Yet, alas! can we forget that in all these respects, India is too like Ireland!

July 26.—Still I had no news of Miss Stowe, and I was compelled to remain at Furreedpoor. I am sadly weary of waiting; and the worst is, I am told that there will be very little more south wind this year; if so, my progress will be slow indeed. I got a very pleasant walk this morning, without feeling tired, and breakfasted and dined with the Warners. The interval between breakfast and dinner I spent in the study, partly in writing letters, and partly in looking over a curious document which he allowed me to see, being his Gaol Calendar, as to be returned to the Circuit Judge. His "Cutcherry," or Court of Justice, the gaol, and a small unoccupied bungalow, are the only buildings, besides his own house, in the station. The huts of the natives are in no compact village, but scattered thinly up and down a large and fertile extent of orchard-garden and paddy-ground. To return, however, to the Calendar.

So far as the present quarter, it stands thus.

Case 1, Affray, and assault on a single person, by fourteen criminals.
2, One man charged with the murder of his fellow-workman in the fields.
3, One man charged with forgery.
4, Five with house-breaking.
5, Two charged with house-breaking.
6, Five charged with affray and riot, destroying property, &c. [This is connected with the succeeding case of forgery, being an attempt, under colour of a forged instrument first, and afterwards by violence, to obtain possession of an indigo work.—See Cases 14 and 19.]
7, Four for house-breaking and attempt to murder.
8, Three for house-breaking.
9, Five for child-stealing. [In this case one of the accused parties, in whose house the little girl was found, declared in his own justification, that desiring to obtain a wife for his son, (a boy,) he had given some rupees to a neighbour, (one of the robbers,) to buy one: that the said neighbour brought him the little girl, saying she was his niece, and that he received her as such. But there was little doubt that this was untrue, and that the design of the whole gang was to sell the child to some person at a distance.]
10, Two for murder by poison, administered in brandy.
11, Five for false imprisonment and murder. [A man was seen bound and dragged along by the five prisoners,—was taken to the house of one of them, and there confined two or three days, and beaten, as it is said, to death. They plead that the man was mad, and his death occasioned by his distemper. It appears, however, that there was previous malice, and that they were not bound to take care of him, if he had been mad.]
12, Seven for house-breaking, with torture.
13, Three for homicide, in executing an arrest.
14, Seven for an affray and riot at another indigo factory, arising out of the same dispute with the one formerly mentioned.
15, Four for piracy and attempt to murder.
16. One for murder, by striking with a bamboo.
17, Nine for an attack on a dwelling-house, plundering, beating, and false-imprisonment.
18, One for false-imprisonment, assault, and compelling the plaintiff to sign a paper containing a false deposition.

19, Seven for forgery and subornation of forgery. See Cases 6 and 14.
20, Six for robbing a boat.
21, Two for assault, with intent to kill.
22, Five for piracy and attempt to kill.

In all 91 prisoners for trial, not including a very curious case, now under investigation, in which a wealthy Brahmin is accused of having procured his enemy to be seized and carried before the altar of Kali in his private house, and having there cut off his head, after the manner in which sheep and hogs are sacrificed to their deities. This offers, certainly, no favourable view of the morals of the country, considering that the district of Furreedpoor is not larger than the ordinary run of Welch counties. Two circumstances worth notice are, the gangs in which most crimes are committed, and the nature of the defence usually set up, which I observed, was in nine cases out of ten, an alibi, being the easiest of all others to obtain by the aid of false witnesses. Perjury is dreadfully common and very little thought of.

In the evening I again drove out with Mr. Warner. A large lake is at a small distance from the house, which holds water all summer. The natives say it was part of the original bed of the Ganges which used to cover all Furreedpoor, till a Raja requiring a portion for his daughter, implored Varuna to give him one. The god sent a tortoise which swam out, making a large circuit in the bed of the river, and immediately within that space dry land appeared. I read prayers to Mr. Warner's family circle, and returned to my pinnace. Fur-

reedpoor used to be a favourite station of banditti, and so dangerous, that till a local magistrate with a strong police was settled here, no valuable boat ever risked the passage. This part of its former history may possibly have made the manners of its present inhabitants more unruly, and account in some degree for the heaviness of the calendar.

July 27.—This day passed as the preceding. I heard nothing of Miss Stowe, and the disadvantage of any further delay to my voyage seemed so serious, that I determined, unless some news reached me in the course of this day or night to go on.

July 28.—No tidings arriving, and having done every thing I could think of to ensure the gradual impartment of the sad news of her brother's death to poor Miss Stowe, and provided as far as I could for the comfort and safety of her dismal homeward journey, about noon, when I was hurrying the Serang to make sail, I received a letter from my poor wife, with an account of the severe illness of both our babies, and of the merciful deliverance which our beloved little Emily had received from God. This letter grievously agitated me, so much so that I think for some time I hardly felt or understood what had happened. My first impression was to hurry home to Calcutta. But on reading the letter over again, I knew I could implicitly trust my wife when she told me that the danger was over, that if she had apprehended the probability of a relapse, she would not have concealed it from me; that I was en-

gaged at this time in a solemn professional duty, to desert which without the strongest grounds, would be a criminal distrust of God, and neglect of his service; that my presence would not help my poor child, and that in case of the worst which I might hear at Bogwangola, I might at all events then return to comfort my wife under her affliction. On the whole I determined to go on, though, when I had made that determination, and was actually on the broad stream of the Ganges, it seemed as if I first became sensible of the bitterness which I had escaped, and which might still threaten me. I did not, however, repent of the resolution which I had taken, and I hoped I acted right, and not unfeelingly to my dear wife, in thus preferring a public to a private duty.

CHAPTER IX.

FURREEDPOOR TO BOGLIPOOR.

Blind Beggar—Crocodile—Ape—Silk Manufactory—Basket for catching Fish—Bogwangola—Strength of Current—Begging Dervises—Ant-hills—Rajmahâl Hills—Gour—Rajmahâl—Sultan Sujah's Palace—Puharrees—Caves—Gossain—Boglipoor—Schools—Religion of Puharrees.

We had a noble breeze, and went on rapidly, all sail spread, when all at once, to my great surprise, the Serang brought up the pinnace so suddenly, that he almost laid her on her beam-ends, and the water flowed in at her lee cabin windows; a very little more wind, and she would have turned quite over. On running out to learn the reason of this manœuvre, I found Mohammed pale, Abdullah scolding, and the crew endeavouring with more haste than good speed, to get in the top and top-gallant sails. It appeared that the steersman had seen a shoal right ahead, and so close under the bows, that even the rapid bringing-up of the boat's head was barely sufficient to avoid it. The fact is, however, that such mud-banks as are usually met with here would have been less dangerous with our flat bottom, than the expedient which they put in practice. However, I ordered two men forward with long bamboos, to sound wherever

there appeared suspicion in future; and exhorted them, when they found occasion to bring up so suddenly again, always to let the sails go at the same time.

The river is here, I should think, from four to five miles wide. We advanced up it with our fine breeze at a great rate, till nearly seven, when we brought to in a swampy and inconvenient spot, immediately opposite Jaffiergunge, being very nearly the same place where, with poor Stowe, I had crossed the river a month before. It now swarmed with fishing-boats, but offered vessels of no other description. Many nullahs branch out of the main stream in every direction. I found to-day that these people do not apply the name of Gunga at all to this stream, but call it "Pudda." My ignorance of this fact used to perplex me exceedingly, both in asking questions and receiving answers. They know no Gunga but the Hooghly; and the Burra Gunga (Great Ganges,) by which I tried to explain myself, was always mistaken by Mohammed for the "Boori-gonga," a comparatively insignificant stream near Dacca.

I forgot to mention in their proper places the things which I saw while at Furreedpoor. One was a specimen of the native fox, running near Mr. Warner's house, and so little afraid that one might almost have laid hold of him. He was a beautiful little animal, not much larger than a hare, of a more silky fur and squirrel-like tail than the English reynard, and is rather serviceable than otherwise, inasmuch as though he sometimes

catches small birds, his chief food is of field-mice and white ants. Another circumstance was, that my boat was visited by a blind beggar, (a young countryman,) with his wife, a fine young woman, her features not very delicate, but her person remarkably well made, and the tallest female whom I have seen in India. I gave them alms, and when she thrust out her hand to receive them, she displayed massive silver bracelets, worth, I should think, at least 25 or 30 shillings. Yet these were beggars; and to judge from their scanty and wretched clothing in all other respects, I doubt not objects of pity. But for this poor woman to sell her bracelets, was a thing which probably never would occur to her as possible, except under urgent and hopeless hunger. She had also rings on her ancles, which, indeed, drew my attention to her sex, for her height made me at first suppose her to be a young man, and her dress, which was a coarse sackcloth mantle, might have belonged either to male or female. Her manner was extremely modest; she never let go her husband's hand, and was evidently annoyed by the sort of notice she attracted from the boatmen and my servants. The old blind man led by a little boy, whom we saw on the Chundna, made his appearance also at Furreedpoor, a proof of his wandering habits. The existence of these beggars, as it implies that they obtain some relief, may seem to exculpate the mass of Hindoos from the charge of general inhumanity and selfishness, so often brought against them. At the same time, in a

country where there is no legal provision for distress, it is almost needless to observe, that in cases of blindness, leprosy, lameness, and helpless old age, to give to beggars as we have the means, is an obligation of justice as well as charity.

July 29.—Our course the early part of to-day was chiefly along the north-east bank, and in part through a succession of " aits," beds of reeds, and overflowed ground cultivated with rice. The weather pleasant, and not very different from an English summer day. Indeed, I have as yet seen nothing to make me lose the opinion that the rains in India are by no means an unpleasant season. Several circumstances reminded me painfully of poor Stowe. At about half-past nine we passed what he and I had, in our previous passage, taken for a clump of tall trees; but which, now that I saw it nearer, appeared to be a single but very majestic banyan. I looked in vain for the islet where we passed our evening, (his last evening of health and high spirits,) and where he waded after the wild ducks into the marsh, which so unhappily affected him. The increasing flood had now covered it; but I recognized the village where we passed our first night in what we called, in merriment, " India beyond the Ganges;" where we saw the dwarf, and the " lodge in the garden of cucumbers;" while, standing out a little, to avail ourselves of the wind in the next reach, we grounded on a part of the same line of marshy islets which we had traversed on foot a few weeks before. I could not help feeling that now I had nobody to

compare my impressions with; none whose attention I might call to singular or impressive objects, —that I was, indeed, a lonely wanderer! Such thoughts are, however, useless, and perhaps they are hardly innocent; with a great object before me, with Providence for my guide, and with the power of a constant correspondence with a beloved wife, I have no right to regard myself as solitary or forsaken. But having nobody to talk to will probably swell the size of my journal.

The country improved very much in the course of the morning, and the number of fishing-boats was really extraordinary; most of them had their sails spread between two bamboos, one on each gunwale, as common in the South Seas; and the groupes, both of boats and fishermen, skimming past the beautifully wooded bank, afforded subjects for painting such as I should have delighted, had I possessed the necessary talent, to transfer to paper.

About half-past one, and when we were not far from the stream which diverges from the Pudda, between Pulna and Radanuggur, Mohammed, in excessive carelessness or ignorance, contrived to lose his way, by going directly north, round a large island in the middle of the river, and consequently in a channel leading back again towards Jaffiergunge. We soon found that we had the stream with instead of against us, and asking some fishermen, learned the mistake. We had scarcely, I think, gone a mile wrong, when we attempted to return; but having both wind and stream against

us, and very bad towing ground, it took up the whole afternoon, till past six, to get out of the scrape again, and to moor in the main stream, by some marshy ground, so completely drenched with water, that my bearers were unable to find a place to dress their victuals. This loss of half a day's fine wind was excessively provoking. The delay, however, gave time for the servants' boats to join us, which must else have been completely distanced. We passed, this evening, the first crocodile I have seen. It was swimming leisurely, pretty close to our boat, but I could distinguish little but what looked like a heavy log of wood, drifting down the stream. The people, however, called out, "Coomer! Coomer!" and my servants, being Calcutta people, seemed interested and curious to see it. Abdullah said it was rather a large one, but that I should see enough to tire me by the time we got to Rajmahâl.

After all, our progress during this half day was not inconsiderable; and I began to entertain better hopes of a timely arrival in the Upper Provinces than I had for some days ventured to cherish.

July 30.—We still suffered this morning from Mohammed's ignorance, which had completely embayed us in the curve of the northern shore, so that to get round the point between us and the Pulna reach occupied nearly half a day's grievous labour, up to their breasts in water, to the poor boatmen. About half-past five we arrived at the mouth of the Comercolly; the wind had now in a considerable degree died away; it was still, how-

ever, enough to carry our boats in a full west course by my compass, across the opening of the Comercolly, (which is about as wide at this season as the Thames at Vauxhall,) and some small distance along the right bank of the main river, where we brought to on the margin of a fine dry pasture of fiorin grass, one of the airiest and best stations which we have had during the voyage. At a short distance was a collection of very poor huts, with a herd of cattle round them. I walked to them, and found a complete dairy, or rather perhaps, grazier's establishment, for they had not many milch cows. They were the herds of the village, united under the common care of two or three men "gaowale," (cow-men) who kept them in these and similar pastures, this being a celebrated grazing country. The calves and young stock were penned up in two circular enclosures of bamboo and thorns, and the cows and oxen lay quietly ruminating on the outside. I saw no dogs, nor did the herdsmen (for there were no females among them) seem to have any weapons or means of defence against wild beasts, a sufficient proof that they are not numerous here. The men, however, seemed to be prepared for, and accustomed to watching in the open air, having a greater wrap of turban round the head and neck, and longer and warmer mantles than are usual in Bengal. They are a caste by themselves, tall robust men, many with long beards, and all wilder looking than the majority of their countrymen. I was reminded of Crim Tartary, but missed the long spears, the huge dogs, the high-mettled

horses, and covered carts of those noble shepherds. These men were very civil, and regretted they had no milk for me, as they only took a very little from each cow once a day, the remainder going to the calf. One old man, however, brought up some milk which he was boiling for his own supper, and willingly sold half of it for a couple of pice, my own goats now supplying me with little. The evening was very fine, and though the night was too dusky for me to walk far, I strolled backwards and forwards, enjoying the delightful elasticity of the dry turf, the fresh breezes of the river, and the fragrant breath of the cows till near ten o'clock. A great many small boats still continued to glide along the stream, as if engaged in nightly fishing, and the dash of their paddles, and the blowing of the porpoises, were almost the only sounds which broke the general stillness. Altogether it was an evening to enjoy and to be thankful for, and a scene which I left with regret.

July 31.—About half an hour after we set out, and while we were close to the shore, we passed by a number of extremely small and mean huts, patched up in a temporary way with boughs and rushes. I asked Mohammed what they were, and he answered "they were people from the upper *kingdom*." Abdullah said they were a sort of gipseys, who lived by fishing. Some of them came out of their booths as we passed, a race that no man can mistake, meet them where he may, though they are, as might be expected from their latitude and their exposure to the climate, far

blacker here than in England, or even than the usual race of Bengalees are. They are the same tall, fine limbed, bony slender people, with the same large, black, brilliant eyes, lowering forehead, and long hair curled at the extremities, which we meet on a common in England. I saw only one woman, and her figure was marked by the same characters. In height she would have made two of the usual females of this country, and she stepped out with the stride and firmness of a Meg Merrilies. Of the gipsey cast of her features, I could not however judge, since though half naked, she threw a ragged and dirty veil over her face as soon as she saw us. This trait belongs to the upper provinces. In Bengal a woman of her rank would not have thought concealment necessary. There were no boats immediately near them, but a little further we overtook several filled with the same sort of people. The river was here much narrower than it had been for the last day or two, being, as I suspect, divided by islands. Many birds of the crane and stork species were feeding, and there were two at some distance which I thought were pelicans. But if they were, they were smaller than those of Russia, and had more brown on their wings. We passed several stacks of millet, just gathered and piled up, with a small stage and shed erected in the middle for a watch-house. This is the season I was informed for reaping millet; they thresh it out with oxen and a small roller. I also observed some maize, of which I have frequently seen the ears at table,

plain boiled, and eaten with salt and butter, like artichokes. The rice along the banks was growing very tall, green, and beautiful; this is the first crop, and to be cut next month as soon as the water has reached it; the rice is reckoned most valuable and wholesome which remains the longest dry.

At a neighbouring village I saw an ape in a state of liberty, but as tame as possible, the favourite, perhaps the deity, certainly the sacred animal, of the villagers. He was sitting in a little bush as we stopped (to allow the servants' boats to come up) and on smelling dinner, I suppose, for my meal was getting ready, waddled gravely down to the water's edge. He was about the size of a large spaniel, enormously fat, covered with long silky hair generally of a rusty lead colour, but on his breast a fine *shot* blue, and about his buttocks and thighs gradually waving into a deep orange; he had no tail, or one so short that the hair concealed it; he went on all fours only. I gave him some toast, and my sirdar-bearer (a Hindoo) sent him a leaf full of rice. I suspect he was often in the habit of receiving doles at this spot, which is the usual place for standing across a deep bay of the river, and I certainly have never yet seen a human Fakir in so good case. To ascend a tree must be to a hermit of his size a work of considerable trouble, but I suppose he does so at night for security, otherwise he would be a magnificent booty for the jackalls.

We now stood across the bay, passed through

another nullah, and then again stood over a wide extent of marsh, of which the long rushes still appeared above the water. Porpoises continued to rise, which, considering the distance from the sea, is what I should not have expected.

The extent of water here really surprised me; we stood north-west by north, and to the west and east I could not, from my cabin windows, see any land. We anchored on a sandy islet partly covered with reeds, partly with the remains of a crop of indigo, which a herd of cattle were eating down.

August 1.—Our wind unhappily failed us in a part of the river where we might have derived the most essential service from it, and the greater part of the day we were towed. I feel much regret at occasioning these poor men to labour on a Sunday, but even if I lost a day, that day would not be spent by them in any devotional exercises, and to lose one in my present journey, and at this time of the year, might hazard all my hope of that journey tending to God's service. Soon after we set out this morning we found the river divided by a large island, and ascended the northern branch, the southern leading towards Jellinghey. About one o'clock we emerged into the broad stream, and continued our progress as far as within two miles of Surdah. The country on this side is very populous, well cultivated, and as beautiful as verdure, shade, water, and the splendid variety of Indian shrubs and trees can make it.

At Surdah is one of the Company's silk manufactories, and the river on which it stands is also

the usual route from Dacca to the upper provinces. We stood directly up the Ganges in a north-west direction, favoured by a little breeze. The crew on leaving the shore set up as usual, though I believe I never before mentioned it, their cry of "Allah uh Allah." I cannot help admiring in the Mussulmans the manner in which their religion apparently mixes itself with every action of their lives; and though it is but too true that all this has a tendency to degenerate into mere form or cant, or even profanation of holy things, for the constant use of God's name in the manner in which some of them use it, scarcely differs from swearing, it might be well if Christians learned from them to keep their faith and hope more continually in their minds, and more frequently on their lips than the greater number of them do. Above all, it seems to be an error, particularly in a heathen country, to act as if we were ashamed of our religion, to watch the servants out of the room before we kneel down to our prayers, or to dissemble in secular matters the hope and trust which we really feel in Providence. By the way, it is only during this journey that I have had occasion to observe how strictly the Mussulmans conform to the maxim of St. James, to say, "if the Lord will, we shall live and do this or that." All the Mohammedans whom I have heard speak of their own purposes, or any future contingencies, have qualified it with "Insh Allah."

Abdullah asked me if the Gunga was one of the rivers of Paradise? I told him it was a difficult

question, but that the four rivers of Irak were generally supposed to be those meant by Moses. I instanced the Frat and Dikkel, but had forgotten the modern names of the other two. He seemed sorry the Ganges had no chance, but expressed some satisfaction that he himself had seen them all when with Sir Gore Ouseley. While passing Surdah, I could easily distinguish a large brick building, with a long range of tiled warehouses attached, which I was told was a silk manufactory. Had it been another day I should have regretted passing it unvisited. The Italian method of curing and managing silk is practised here, having been introduced about 50 years ago, by workmen brought from Italy at the Company's expense. I know not whether it is now kept up with any spirit. On arriving at the west bank we went on prosperously enough, till at last, near a ruined indigo factory, and by that time of evening when the wind usually failed us, we found the stream so strong as to require all hands to pull against it, and the Serang said he could do no more than get to some trees a little further, under which he thought he saw a vessel. What he took for the sail, however, turned out, when we arrived, to be the wall of a ruined house, of which the greater part had been swept away by the river, and we found a most inhospitable beach, a fierce current, and nothing but desolation. Some country-people came to us, and said we were in one of the worst places of the whole river, that a large village and indigo-work had been washed away here last year, that ropes

were often broken, and vessels sometimes lost, and that no boat of any size ever came hither that could help it. This was very provoking, but nothing was now practicable, as it appeared, except to make our vessels as fast to shore as we could, though after we had done so about an hour, and when it was too dark to move again, a fisherman who came up, said there was a very tolerable place for bringing to a few hundred yards further on. Our distance from Bogwangola was 7 coss (14 miles). The line of coast differs greatly from Rennell, but the changes which the river is making on this shore, are obviously such as to account for very considerable discrepancies. The latter part of our sail this day afforded a very striking sea view. As the course of the river is from north-west to south-east, the sun literally set into it without any appearance of land on the horizon in that quarter. I was very strongly reminded of a sun-set at the mouth of the Mersey. The Ganges is not really so wide, but the general flatness of its shores makes the distance appear greater, and the large pulwars with sails, gliding in every direction, at a certain distance reminded me of the Manks jagger-boats. I tried to find a place for walking, but did not succeed. The whole country was intersected with ditches and little nullahs, and the evening was shutting in too fast to attempt discoveries. No rain had fallen for some days, but the weather was not unpleasant, though now the night closed in with divers prognostics both of rain and wind. A north-wester in our actual situation would have

gone near to wreck us. The night, however, thank God, passed off in great stillness.

August 2.—We had little or no wind, and were compelled to continue our toilsome and tedious course for about four miles further. The channel into which we here entered, was full of vessels carrying cotton down from the Upper Provinces. Their freight upwards consists of European goods, salt-fish, salt, and coco-nuts. I have missed the coco-nut tree for some days, and I am told they are not found to the north of Jellinghey and Moorshedabad. Great herds of cattle are seen on the shore, and the groupes of some of them, cooling themselves in the water, intermingled with fishing-boats and pulwars, and with the meadows bordered by low cottages and bamboos in the background, would have furnished Cuyp with more beautiful subjects, in his peculiar style, than any which he could find in his own country. Since we left the Hooghly, we had bidden adieu to those vast Egyptian brick-kilns which are so common on its shores. I had scarcely seen any thing of the kind either on the Matabunga, the Pudda, or the river of Dacca. Here they are beginning to reappear. Our course continues nearly west, though a little inclining to the south. I saw here a succession of baskets opening out of one another, like traps, or rather on the principle of the eel-net in England, for catching fish, which once entered, cannot conveniently turn round, and therefore go on to a chamber contrived at the end, the entrance to which is guarded with sharp reeds pointing in-

wards, like a mouse-trap. The same invention is practised in Russia, and probably in many other countries, though in England I have only seen it applied to eels.

About nine o'clock, while passing a large collection of boats, the wind suddenly began to blow briskly from the north-east, and I had an example of how soon and suddenly mischief may be done among the weak and clumsy boats of the country. Our pinnace broke from the hold of the men who were towing her, and came against the broadside of a large pulwar laden with corn, with so much violence that I thought she had staved in her quarter, breaking with a great crash the bamboo supporters of her platform, the mat and wicker walls of her cabin, her oars, spars, and every thing else that came in the way. She was no sooner made clear of this vessel, which was done by the united strength of both crews, and with loud cries of "Ullah," and "Ali! Ali!" than she drifted bodily on our cook-boat, which had she reached, she would probably have sunk. The crew, however, seeing their danger, pushed themselves with much readiness and dexterity up between a pulwar which we had just passed, and the bank, breaking, indeed, all their own oars, but avoiding a greater risk. Happily no mischief was done, but such as a few hours would repair, but had the boats been weak, and the wind stronger, both pulwar and cook-boat would probably have gone to the bottom. The pinnace held the place of the brazen pot in the fable, and was more likely to be the breaker than

the broken. She, however, had one of her venetians carried away, but luckily it was picked up again.

We arrived at Bogwangola between four and five, and stopped there for the night. I found the place very interesting, and even beautiful: a thorough Hindoo village, without either Europeans or Mussulmans, and a great part of the houses mere sheds or booths for the accommodation of the "gomastas," (agents or supercargos) who come here to the great corn fairs, which are held, I believe, annually. They are scattered very prettily over a large green common, fenced off from the river, by a high grassy mound, which forms an excellent dry walk, bordered with mangoe-trees, bamboos, and the date-palm, as well as some fine banyans. The common was covered with children and cattle, a considerable number of boats were on the beach, different musical instruments were strumming, thumping, squeeling, and rattling from some of the open sheds, and the whole place exhibited a cheerfulness, and, though it was not the time of the fair, an activity and bustle which were extremely interesting and pleasing. The houses were most of them very small, but neat, with their walls of mats, which when new, always look well. One, in particular, which was of a more solid construction than the rest, and built round a little court, had a slip of garden surrounding its exterior, filled with flowering shrubs, and enclosed by a very neat bamboo railing. Others were open all round, and here two parties of the fakir musicians, whose

strains I had heard, were playing, while in a house near one of them were some females, whose gaudy dress and forward manner seemed pretty clearly to mark their profession as the Nâch girls of the place. After leaving the shore, I followed a very pretty glade, through what was almost a jungle, or rather a woody pasture, though houses were still seen scattered at some distance. I found here, to my surprise, two armed men, the one with a short rusty spear, the other with a long antique eastern-shaped gun. On asking who they were, and what they were doing, they answered that they were "Burkandazes," (inferior police-officers) and had come into the wood for the sake of sporting. They were civil, and shewed me a dry and pretty, though circuitous road back to the pinnace again. This led me between some closes carefully fenced with bamboo, and planted with dwarf mulberry-trees, about as high and as thickly set as gooseberry-bushes in England, for the use of silkworms. The whole walk was extremely beautiful, and more like the view of a "Fiatookah" in Tongataboo, in Cook's third voyage, than any thing else by which I can illustrate it.

If thou wert by my side, my love!
 How fast would evening fail
In green Bengala's palmy grove,
 Listening the nightingale!

If thou, my love! wert by my side,
 My babies at my knee,
How gaily would our pinnace glide
 O'er Gunga's mimic sea!

I miss thee at the dawning grey,
When, on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Gunga's stream
My twilight steps I guide,
But most beneath the lamp's pale beam
I miss thee from my side.

I spread my books, my pencil try,
The lingering noon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry mead,
O'er bleak Almorah's hill.

That course, nor Delhi's kingly gates,
Nor wild Malwah detain,
For sweet the bliss us both awaits
By yonder western main.

Thy towers, Bombay, gleam bright, they say,
Across the dark blue sea,
But ne'er were hearts so light and gay
As then shall meet in thee!

Bogwangola has been several times, within these few years, removed to different situations in consequence of the havoc made by the Ganges. It has, therefore, no ancient building, and neither

pagoda nor mosque of any kind that I could discover. Indeed it has the appearance rather of an encampment than a town, but is not on that account the less pretty.

August 3.—With little or no wind we proceeded by towing, to one of the channels which lead by Sooty, from the main Ganges, into the Moorshedabad river. Here it was declared impossible to proceed without a breeze, the stream running like a race in a narrow channel between the main land and some marshy islands, the other channel, which might have answered our purpose, having been blocked up by an indigo planter, and the country being so much flooded further on, as to make towing impracticable. Whilst I was at dinner, however, the wind arose, and we made sail, but certainly not even in the Hooghly below Diamond Harbour, did I ever see such a torrent. All our sails were set, and the masts bending before the wind, the men went a-head up to their breasts in water to help by towing, yet all scarcely helped us on two hundred yards. This sort of work continued for nearly three hours, when the wind began to slacken, and we were forced to try another channel, and got on in the first instance without difficulty, passing between rice-fields, and close to a moderate sized Hindoo village, where I saw some of the finest draught oxen which I have seen in this country, and by their bulk and sleekness doing honour to their proprietor's humanity and good sense, as well as showing how good and serviceable a breed may be raised in this country with

a little cost and care. The farm or cottage to which they apparently belonged, was a mere hut of bamboos and thatch, but very clean, and its sheds and granary, which enclosed as usual a small court, larger and cleaner externally than is usually seen near Calcutta, which neighbourhood certainly loses ground, in my opinion, the more I see of the rest of Bengal. After crossing this formidable current close to the mouth of the strait, which we had before vainly endeavoured to stem, with great difficulty, we came to a miserable drowned country, without habitations, a great deal of it jungle, and the rice with which the rest was cultivated, looking starved and yellow with its over supply of water. If the river rose at all higher, the crop I was told would be good for nothing, and that it was now almost spoiled. It was a different kind of rice from that grown near Dacca, and required to be reaped tolerably dry. The water-rice is of an inferior quality. Along this wretched coast it would be almost impossible for the men to tow, and therefore having a good breeze, I determined to run on till we should get to sound land again. By the light of a fine moon we held on our course till nearly nine o'clock, when hearing the cigalos chirp on shore, which I knew was no bad sign, I told the Serang he might "lugao." He did so with great joy, and we found fine dry fields of cotton and silk-mulberries, with a grassy bank to the river's edge, and a broad sandy path leading to a village at a little distance. "Now then Mohammed," I said with some triumph, as I had had great difficulty in making him go on so

far, "and all you dandees, is not a night's sail better than a day's tracking?" "Yes, my Lord," was the answer of one of the men, "but toil is better than peril, and the eye of the day than the blindness of the night." It was plain that they were all afraid of getting aground, not knowing this part of the river, but in so fine a night, and with due care, I could not think the danger at all probable.

I walked to the village with Abdullah to get some milk, and to see the place. The soil was light, but apparently good, and we passed through crops of cotton, millet, and barley. We found a large herd of draught buffaloes, tethered two and two, but no milk-giving animal of any kind. The herdsman referred us to a cottage, whence came out an old woman to say that her cows were gone to another place at some distance; that the only people at all likely to supply us, were the "Giriftu," tacksmen, or chief tenants of the village, and a "Buniyan," or trader, whose shop we should find a little further. We went along a lane till we came to a large and clean-looking hut, with a small shed adjoining, where, with a lamp over his head, and a small heap of cowries, some comfits, elicampane, rice, ghee, and other grocery matters before him, sat the buniyan of the place, a shrewd, sharp, angular old man in spectacles, being the first naked man I ever saw so decorated. On Abdullah's stating our wants, he laughed, and said that neither he, nor, to his knowledge, the giriftu, had either cow or goat. "The land here," he said, "is never

quite overflowed; it is therefore too good for pasture, and we never let our cows look at it till after harvest." "But," said Abdullah, "the Sahib will give a good price for it." "Whether you give or no," said the old man testily, "it does not matter, unless you choose to milk the cat!" Thus ended our search, from which I learnt two things: how to account for the large herds of cattle which we saw in the sandy and less valuable district behind us,—and that Hindoostanee here, and not Bengalee, begins to be the common speech of the peasantry, since the old woman and this man both spoke it and conversed in it with each other.

The boats had in the meantime arrived, so that milk was not wanted; but the evening was so fine that I continued to walk up and down, till Abdullah besought me not to take so much exercise, saying it was that which had *turned my hair so grey since my arrival in India.*

AN EVENING WALK IN BENGAL.

Our task is done! on Gunga's breast
The sun is sinking down to rest;
And, moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail, and painted side,
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslems' savoury supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simpler food.
  Come walk with me the jungle through;
If yonder hunter told us true,
Far off, in desert dank and rude,
The tyger holds his solitude;

Nor (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest but rarely seen,
Returns to scare the village green.
Come boldly on! no venom'd snake
Can shelter in so cool a brake.
Child of the sun! he loves to lie
'Midst Nature's embers, parch'd and dry,
Where o'er some tower in ruin laid,
The peepul spreads its haunted shade;
Or round a tomb his scales to wreathe,
Fit warder in the gate of Death!
Come on! Yet pause! behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glows the geranium's scarlet bloom [1],
And winds our path through many a bower
Of fragrant tree and giant flower;
The ceiba's crimson pomp display'd
O'er the broad plaintain's humbler shade,
And dusk anana's prickly blade;
While o'er the brake, so wild and fair,
The betel waves his crest in air.
With pendant train and rushing wings,
Aloft the gorgeous peacock springs;
And he, the bird of hundred dyes,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod!
Yet who in Indian bow'r has stood,
But thought on England's "good green wood?"
And bless'd, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breath'd a pray'r, (how oft in vain!)
To gaze upon her oaks again?
A truce to thought! the jackall's cry
Resounds like sylvan revelry;
And through the trees, yon failing ray
Will scantly serve to guide our way.

[1] A shrub whose deep scarlet flowers very much resemble the geranium, and thence called the Indian geranium.—Ed.

Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, beside us, and above,
The fire-fly lights his lamp of love,
Retreating, chacing, sinking, soaring,
The darkness of the copse exploring;
While to this cooler air confest,
The broad Dhatura bares her breast,
Of fragrant scent and virgin white,
A pearl around the locks of night!
Still as we passed in softened hum,
Along the breezy alleys come
The village soug, the horn, the drum.
Still as we pass, from bush and briar,
The shrill cigala strikes his lyre;
And, what is she whose liquid strain
Thrills through yon copse of sugar-cane?
I know that soul-entrancing swell!
It is—it must be—Philomel!
Enough, enough, the rustling trees
Announce a shower upon the breeze,—
The flashes of the summer sky
Assume a deeper, ruddier dye;
Yon lamp that trembles on the stream,
From forth our cabin sheds its beam;
And we must early sleep, to find
Betimes the morning's healthy wind.
But oh! with thankful hearts confess
Ev'n here there may be happiness;
And He, the bounteous Sire, has given
His peace on earth—his hope of heaven!

I wrote this endeavouring to fancy that I was not alone. I believe only one note is necessary. The bird of "hundred dyes" is the mucharunga, "many coloured." I am not sure whether I mentioned the fact before, but I learned at Dacca, that while we were at peace with the Burmans, many traders used to go over all the eastern provinces of Bengal, buying up these beautiful birds for the

Golden Zennanah; at Ummerapoora it was said that they sometimes were worth a gold mohur each.

August 4.—We made a tolerable progress the early part of the day, and about ten arrived at the eastern or principal entrance of the Sooty or Moorshedabad river. As we passed, a boat with four dervises, sturdy beggars enough, came after us singing. I asked why they did not work, and was told by Abdullah, that it was one of the miseries of the country, that they were all a caste of beggars from father to son, trained to no labour, and even if they desired it, not likely to be employed by any body. I gave them, therefore, a pice a piece, for which they were more grateful than I expected. This entrance, the Bhagirutty, is divided by marshy islands from the other at the distance of about six miles. After we had loosed from the shore, a pretty heavy gale, with thunder and violent rain, came on. Had this occurred before we set out, nothing but a pistol at Mohammed's ear would have induced him to brave it; but as it was, it carried us at a rattling rate beyond a very rapid and difficult part of the stream. The banks are very ugly and miserable, shewing nothing but reeds. I here saw, for the first time, a number of those high ant-hills, the work of the white ant, of which I had often heard. Many of them were five or six feet high, and probably seven or eight feet in circumference at the base, partially overgrown with grass and ivy, and looking at a distance like the stumps of decayed trees. I think it is Ctesias, among the

Greek writers, who gives an account, alluded to by Lucian in his ".Cock," of monstrous ants in India, as large as foxes. The falsehood probably originated in the stupendous fabrics which they rear here, and which certainly might be supposed to be the work of a much larger animal than their real architect. The pyramids, when the comparative bulk of the insects which reared *them* is taken into the estimate, are as nothing to the works of the termites. The counterpart of one of these hills which I passed to-day, would be, if a nation should set to work to build up an artificial Snowdon, and bore it full of halls and galleries. Our good breeze carried us on till about half-past four, when I saw, with a degree of pleasure which I did not anticipate, but which arose no doubt from the length of time during which I had been accustomed to a perfectly flat surface, a range of blue elevations on my right-hand. At first I watched them with distrust, fearing that they were clouds. They kept their ground, however, and I ran on deck to ask about them, and was told, as I expected, that they were the Rajmahâl hills. It is, I think, Jenny Deans who complains that, after she lost sight of Ingleborough in her way through Yorkshire, Nottinghamshire, and Lincolnshire, "the haill country seemed to be trenched and levelled." But what would she have said if she had traversed Bengal? At the place where we stopped for the night there were some fine trees, but the rest of the country, for a considerable space, was mere sand, on which the peasants were raising a few patches of cucum-

bers and pulse. One of these men, who was pursuing his work by moonlight, told me that there had been a very large village on this spot, with its gardens, mangoe-orchards, meadows, &c.; but that the dreadful inundation of last year swept away every thing, and covered the place with sand, as we now saw it. I walked up and down this scene of desolation for some time, but found nothing to mark that any habitation had ever stood here. The sand lay smooth, yet wavy as we see it on a coast exposed to heavy seas, and there were no marks of any thing living or having lived, except some scattered sculls and bones of animals, probably brought from a distance by the terrible stream which had blotted out and hidden the community of this place. Abdullah who joined me, after making some enquiries about our morrow's course, said that the place was very like the deserts, not of Persia, which are stony, but of the Arabian Irak and the country near Bussorah. He observed, naturally enough, that this was a sad place to look upon, and this as naturally brought on a conversation about God's judgements, Hilleh and the Birz ul Nimrouz, or Babylon, and Nunya, or Nineveh. He had not seen the first, but had heard of its "stinking wells, which burned like pitch when set on fire," and was much interested to learn that it was the Babylon mentioned in Scripture. The second, as well as the tomb of the prophet "Yunus" in its neighbourhood, he had seen, and described, I believe, accurately, as a small village near Mousul, chiefly inhabited by Christians, but with no

conspicuous remains of antiquity, except what is called the tomb of Jonah. He was less fortunate, however, in his attempt to account for the inundations of Gunga, which he ascribed, so far as I could understand him at all, to the combined influence of the north and south poles on the mountain Meru! I endeavoured to explain the matter a little better, but could not convince him that the Ganges did not rise immediately under the north pole. This is orthodox Hindoo geography, and it is curious to find that the Mussulmans in India have so completely adopted it.

Being now in the great road from Calcutta northwards, the number of large vessels on the river is very much increased. The majestic stream of the Puddah offered few but fishing-boats, but here at every point of land we see a coppice of masts, waiting like us for a wind, and many minutes seldom pass without other vessels, with their masts down and all made snug, drifting past us with the stream. The night was very still and close, the first really oppressive one which I had felt since leaving Matabunga.

August 5.—We were tracked this morning along " a land which the rivers had spoiled," and then came to a " Mohanna," or channel of the Moorshedabad river, where we were detained several hours for want of wind; about ten we had a fine breeze, which carried us past this difficulty and another of the same. The rapidity of the stream in this part is ascribed to the freshes from the hills, which as we approach them appear taller

and larger. They resemble in some degree, in outline, the Peckforton hills in Cheshire, and I could almost have fancied myself at one moment on the estuary of the Dee, with my back turned towards the Welch mountains, and looking across the plain of Chester up to Beeston and the Stannaries. The river is here again divided by a string of marshy islands. The country improved as we advanced, being prettily dotted with small woods, and cultivated chiefly with pulse, a crop which shewed that we were leaving Bengal for Hindostan. It still, however, continued as flat as possible, as if all had been a bay of the sea, of which these hills which we were approaching were the termination. And this at some remote period, I conceive, must have been the case. Our advance up this part of the river, craves, I find, a greater wariness in one respect than at any period of our former progress, owing to the number of clumsy and ill-managed pulwars through which we have continually to jostle our way. We have been run foul of three or four times in the course of this morning, and though we have received no harm, have, I apprehend, done some, though not of any serious character. We passed a manufactory of small rope on the shore, carried on, as might be expected, in the simplest manner, but the fabric appearing remarkably good. Our progress during the latter part of the day was uncomfortable and tedious enough, and we were forced to stop just as we had rounded the island and opened on a broad bay, on the other side of which was Rajma-

hâl. It was too wet to walk, and altogether the halt was very uncomfortable. I could not help feeling some regret that I was to pass so near the ruins of Gour without visiting them, though by all accounts, they are mere shapeless mounds, covered with jungle, and haunted, as usual, by snakes and wild beasts. Yet the great antiquity of the place, which is said to be mentioned in the oldest Hindoo poetry, its size, which seems almost to have rivalled Babylon or Nineveh, and the circumstances which led to its abandonment are all striking.

> "It was not in the battle, no tempest gave the shock;"

The same mighty river whose active powers of destruction we witnessed yesterday, by a different process turned Gour into a wilderness. The main advantage of its situation was, that the Ganges rolled under its walls; two hundred years ago the Ganges deserted its old bed for that which it at present occupies, six or seven miles south of the former, and Gour began to decay. The governors of Bahar and Bengal deserted it for other residences, and

> "Now pointed at by wisdom and by wealth,
> Stands, in the wilderness of woe, Masar !"

It is impossible to pass it without recollecting that what Gour is, Calcutta may any day become, unless the river in its fresh channel should assume a more fatal direction, and sweep in its new track our Churches, markets, and palaces, (by the way of the Loll Diggy and the Balighât,) to that salt-

water lake which seems its natural estuary. The length of the ruins of Gour, as marked on Rennell's map, is eighteen miles, and their breadth six.

August 6.—After passing for some time through a channel between a newly-formed island and the south-western shore, we emerged on the broad river again, and found ourselves close upon the town of Rajmahâl; apparently not much of a place, but very prettily situated, though still on the same perfect level, the hills, to my surprise, being yet at a considerable distance. I had always understood, and the maps had confirmed the idea, that the town was at their foot; and I could now easily believe that I had underrated their size, when I saw what an interval still separated me from them, observing how indistinct the objects on them still appeared, and knowing how much apparent distance is abridged by the brilliant sun and clear skies of India. The banks of the river are, however, here a little higher than I have seen lately, and a few boulder-stones, and small masses of granite may be observed here and there, brought probably, by water, from the hills.

As soon as it was cool, I walked to see the ruins of the ancient palace built by Sultan Sujah, brother to the emperor Aurungzebe, in 1630. I ascended what, for Bengal, was really a steep place, passing a little brook, in which I almost fancied I saw gravel, a phenomenon which I had not seen since I left England. The path wound among cottages, toddy palms, and other fruit-trees, as well as some little ruinous mosques, and a cutcherry, which

struck me as simple and elegant. It was merely a thatched shed, like an Otaheitan house, with an earthenware ornament at each end of its ridge-pole; but it was supported on a basement of stone, (another novelty,) with some broad, easy steps, and a small raised platform in its centre. Its situation, surrounded as it was by trees, reminded me of the Crimea, or might have been such a place as Samuel or Saul sate to do judgment in, in Ramah. From hence we ascended a little further to a large court, surrounded by ruinous buildings, some of them not inelegant; but of all, the desolation was too recent,—the beams and pillars of the verandahs remaining naked but entire,—to be beautiful or picturesque ruins. It looked like a great house which had been lately burned. I was a little at a loss to find my way through the ruins and young jungle, when a man came up, and in Persian, with many low bows, offered his services. He led me into a sort of second court, a little lower on the hill, where I saw two European tombs, and then to three very beautiful arches of black slate, on pillars of the same, leading into a small but singularly elegant hall, opening immediately on the river, though a considerable height above it, through three similar arches to those by which we entered. The roof was vaulted with stone, delicately carved, and the walls divided by Gothic tracery into pannels, still retaining traces of gilding and Arabic inscriptions. At each end of this beautiful room was a gothic arch, in like manner of slate, leading into two small

square apartments, ornamented in the same way, and also opening on the river. The centre room might be 30 feet long, each of the others 15 square. For their size I cannot conceive more delightful apartments. The view was very fine. The river, as if incensed at having been obliged to make a circuit round the barrier of the hills, and impeded here again by the rocks under the castle, sweeps round this corner with exceeding violence, roaring and foaming like a gigantic Dee. The range of hills runs to the left hand, beautiful, blue and woody, and I quite repented the injustice I had done them in likening them to the Peckforton hills. They do not fall short of the average of Welch mountains. On leaving this room we turned to the right upon a short but striking terrace, carried on the same level, and terminating with a sort of bastion, which seems as if it had been the foundation of a kiosk, which by its projection affords the most favourable view of the whole building, and the fine range of hills beyond it. What I was shewn after this would hardly bear looking at. It consisted of a dining-room, about 30 feet by 20, lined with white marble, with many remains of gilding and inscriptions in the Cufic character; a small, but pretty mosque, in a romantic situation, and a handsome gateway, but none of them well worth going out of one's way for. I was, however, much pleased with a ruined caravanserai, to which I was next conducted, and which is a noble specimen of that style of building, with two fine gothic gates, opposite to each other, a great court, as

large, at least, as Peckwater Quadrangle, surrounded with cloisters, and the whole in that state of *verdant* decay which is most agreeable to an artist's eye. I was here going to offer my self-appointed cicerone some trifling payment, but he stopped me, by putting a petition into my hands, with the humble request that I would give or send it, when I got to Boglipoor, to Mr. Chalmers, the senior judge. I said I was not acquainted with Mr. Chalmers, and that knowing nothing of him, (the petitioner,) I could not recommend his case. But he said that all he wished was, that his case might meet Mr. Chalmers's eye, without going through the post-office here. As I knew not what reason he might have for the request, I told him I would either give or send his paper to the judge, but could do no more.

In my return to the river I met a large party from one out of three budgerows which arrived at the same time with my pinnace. They had been twenty-four days coming from Calcutta, had had a disastrous voyage, having seen their baggage-boat go down before their eyes, and their stock of European comforts being nearly exhausted, I was glad to be able to supply them with some trifles out of my store, as also to lend them my Peon to shew them the way to the ruins. We had a smart storm of wind and rain in the night, and when I looked out in the morning of August 7, I feared that Mohammed would be afraid to launch from the shore. He, however, ventured, but owing to the weight and size of the vessel, and in part to

the tardiness of the Clashees in getting up the sails, we were driven by the eddy among the rocks and the ruins which had fallen from the old palace into the river, and remained beating for five or six minutes before we were disengaged. I was disappointed to find that our approach to the hills was still to be delayed, the wind being unfavourable to advancing directly up the river. We were forced to proceed along a nullah winding through marshes. We had in fact our backs to the hills, and should not have come near them again till near their termination, had I not told the Serang I wanted to see Sicligully, which by his own statement was just as near as the course he wished to pursue. We therefore turned short to our left hand, and came right down on Sicligully, enjoying a noble view of the hills, which in extent, indeed, as in height as well as beauty, far exceed what I had expected. They rise from the flat surface of Bengal as out of the sea; a large waterfall is seen from a very considerable distance tumbling down the mountain in several successive cascades, that nearest the plain of very considerable height.

The people of these mountains, and of all the hilly country between this place and Burdwan, are a race distinct from those of the plain in features, language, civilization, and religion. They have no castes, care nothing for the Hindoo deities, and are even said to have no idols. They are still more naked than the Hindoo peasants, and live chiefly by the chace, for which they are provided with bows and arrows, few of them having fire-

arms. Their villages are very small and wretched, but they pay no taxes, and live under their own chiefs under British protection. A deadly feud existed, till within the last 40 years, between them and the cultivators of the neighbouring lowlands, they being untamed thieves and murderers, continually making forays, and the Mohammedan Zemindars killing them like mad-dogs, or tygers, whenever they got them within gun-shot. An excellent young man, of the name of Cleveland, judge and magistrate of Boglipoor, undertook to remedy this state of things. He rigorously forbade, and promptly punished, all violence from the Zemindars (who were often the aggressors) against the Puharrees (Mountaineers); he got some of these last to enter his service, and took pains to attach them to him, and to learn their language. He made shooting parties into the mountains, treating kindly all whom he could get to approach him, and established regular bazars at the villages nearest to them, where he encouraged them to bring down for sale game, millet, wax, hides, and honey, all which their hills produce in great abundance. He gave them wheat and barley for seed, and encouraged their cultivation by the assurance that they should not be taxed, and that nobody but their own chiefs should be their Zemindars. And, to please them still further, and at the same time to keep them in effectual order, and to bring them more into contact with their civilized neighbours, he raised a corps of Sepoys from among them, which he stationed at Sicligully, and which enabled him

not only to protect the peaceable part of them, but to quell any disturbances which might arise, with a body of troops accustomed to mountain warfare. This good and wise man died in 1784, in the 29th year of his age. A monument was raised to his memory near Boglipoor, at the joint expense of the highland chiefs and lowland Zemindars, which still remains in good repair, having been endowed by them with some lands for its maintenance. A garrison of these Mountaineers, which was then kept up at Sicligully, has been since discontinued; the corps being considerably reduced in numbers, and partly quartered at Boglipoor, partly during the late call for men, at Berhampoor. Archdeacon Corrie's principal business at Boglipoor was to learn whether any encouragement existed for forming a mission among these people. Their being free from the yoke of caste seems to make them less unlikely to receive the Gospel, than the bigoted inhabitants of the plains.

Sicligully is a little town, or rather village, of straw huts, with the ruinous bungalow and ruinous barracks of Mr. Cleveland's corps, at the base of a high rocky eminence at an angle of the Ganges, and commanding a fine view of two ranges of hills, that which we had been approaching, and another which now opened on us. The shore is rocky, and the country rises gradually in a succession of hill and dale, to the mountains distant about three or four miles. The rocky eminence which I mentioned is quite insulated, and rather higher than the Red Castle Cliff at Hawkstone, which, from the fine

timber growing on and round it, it a good deal resembles. I saw some ruins on the top, and concluded a fort had been there, but on enquiry found that they were the remains of the tomb of a Mussulman saint, one of the conquerors of Bengal, and as devout as he was valiant.

I climbed up the hill by a pretty good, though steep winding path, ending in a flight of steps, in the hope of getting a noble prospect, but I found the jungle so thick all round the edge of the rock, that I could only have here and there a view of the blue summits of the hills, and nothing of which I could make a sketch. The tomb itself, however, is well worth the trouble of climbing the hill; it stands on a platform of rock, surrounded by a battlemented wall, with a gate very prettily ornamented, and rock benches all round to sit or pray on. The "chamber of the tomb" is square, with a dome roof very neatly built, covered with excellent chunam, which, though 300 years old, remains entire, and having within it a carved stone mound, like the hillocks in an English church-yard, where sleeps the scourge of the idolaters. The ancient honours of the lamp kept burning, &c. have long been discontinued, but I was told that it was the general opinion both of Mussulmans and Hindoos, that every Thursday night a tyger comes, couches close to the grave, and remains there till morning. This is a very picturesque legend, and it is one which it was not dangerous to invent, since it would be difficult to persuade either Mussulman or Hindoo to watch all night in a tomb, to verify the fact of

such a visitant. Either the tyger, however, or some pious Mussulman, keeps the tomb very clean, for both chamber and platform I found well swept, and free from the dung of bats or any other animal, an attention which I have not seen paid to other ruins in this country.

As I went up the hill, and while still amid the houses of the village, one of the Puharree was pointed out to me,—a middle sized, well made young man, very black, but easily distinguishable from the Hindoos by his long narrow eyes, broadish face, and flat nose. His hair hung very thick, wild, and long about his ears and shoulders, but he was unarmed, and had nothing wild or fierce in his appearance. I asked him if he was a Puharree, and he readily answered in the affirmative, so that some of them at least understand Hindoostanee. I have a good chance of seeing many more between this place and Boglipoor.

After this I rambled for some time on the hill at the back of the town, which is all uncultivated, except in a few patches. It is rocky, and covered with a good turf, and I know not why, except that I had been thinking of Bodryddan all morning, put me in mind of the crag at the back of Dyserth. It is, however, not so steep nor, perhaps, so high as the last, and is much more woody, having many fine trees and a great many bushes, among which two jackalls passed us with as much fearless familiarity as dogs would have done. The walk was a very pleasant one, and I was glad to find that I can scramble here as well, and I think with as little fatigue as in Eng-

land. I had one warning, however, to walk more warily in this country than in my own, which will not be thrown away upon me: wishing to get by a near way to the river side, I passed down through the jungle by a narrow gulley, which had, I apprehend, been a water-course. I had not, however, gone far before a close and strangely noisome smell of confined air and decayed vegetables drove me up again, and almost made me sick. It did me no harm, but I shall keep away from all such dens in future.

A number of alligators were swimming all evening round my boat, lifting from time to time their long black heads and black fore feet above the water. The expanse of the Ganges is at this season truly magnificent, and being confined on one side by rocks, it seems to spread itself so much the more proudly on the low grounds on the north-east bank.

August 8.—I was disappointed to find that the wind was too weak this morning to contend with the rapids in the direct line of the river, and that we must again go away from these beautiful hills, and enter the nullah which we had traversed the evening before. Still, however, we had a fine though more distant view of the range, but I was vexed to miss the celebrated pass of Terriagully. About two o'clock we returned across a very large jeel to the main stream of the river at Peer Pointee, but the chain of mountains was now fairly left behind us, and we were no longer in Bengal.

Peer Pointee is at the foot of a detached hill,

which I should have admired in Bengal, but I had just been looking at something better. I was glad to observe, as we turned its promontory, that there were yet some eminences beyond it, and that we were not entering another so complete plain as that enormous one which we had just traversed. Peer Pointee, Father or St. Pointee, was the name of a Mussulman saint, who lies buried here. His tomb, resembling that at Sicligully, though less picturesquely situated, stands on a little cliff above the river, with some fine bamboos hanging over it. I was struck both yesterday and to-day with the beauty of the bamboos on this rocky soil, which I should not have supposed favourable to their growth; but on enquiry, I was told that though the plants in a warm dry soil never grew so tall as in a moist one, yet they are well known to be stouter, healthier, and better timber in the former than in the latter, so that the bamboo of such situations is always preferred for spears, oars, masts, &c.

We halted for the night in a very pretty and pleasant place. On the left hand was a beautiful green meadow, ascending with a gentle slope to a grove of tall trees, in front of which was a pagoda, so like an English Church, that I was tempted to believe it was really taken from some of the models which the Christians have given them. On one side of this, and just in front of the vessel as it lay, was a high woody promontory, jutting into the river, among the trees of which other buildings or ruins shewed themselves. Beyond, and in the bed

of the river, rose some high naked rocks, forming some rapids which are dangerous to pass at this season. As soon as I had assented to his stopping, Mohammed begged leave to shew me a wonderful cave in the hill before us, of which nobody had ever seen the end. I am not curious in caves, unless they are very fine and extraordinary indeed, but went, in the hope that I should at least see something interesting by the way. I scrambled up the hill, followed by about half a dozen of the boatmen, by a rugged path, such as might be expected, till pretty near the top, where they introduced me to, certainly, a larger and finer cave than I had anticipated, in a lime-stone rock, overhung with ivy and peepul-trees in a very graceful and picturesque manner. The entrance was rude but large, and it has, I suspect, been a quarry for lime-stone, or at least enlarged for that purpose, the apartments within branching off two or three ways, and bearing, so far as I could perceive by the imperfect light, marks of art. There is also a sort of shallow cistern cut in the rock, which seems very like a place for making chunam. The air had every appearance of being perfectly fresh and pleasant, and I should have liked to explore it; but we had no flambeaus; candles would soon have been extinguished by the water which dropped very fast from the roof, and I knew too much of caves to expect to find any thing in this worth catching cold for. I therefore declined the offer of one of the dandees to run to the village to fetch "Mussauls," (torches,) much to their regret.

I was told that there were many other very pretty religious places about the rock, to which I desired Mohammed to lead me. He took me round the base of the hill, and then shewed the way up a sort of a ladder, half natural, of roots of trees, and of rocks, half artificial, where the stone had been cut away into rude steps, to a small rocky platform, half way up the cliff, facing the river. There were some other small caves, evidently the works of art, with low doors, like ovens, and some rude carving over and round them. I crept into one, and found it a little hermitage, about 12 feet wide by 8, having at each end a low stone couch, and opposite the entrance a sort of bracket, either for a lamp or an idol. The boatmen, on my coming out, eagerly crowded in, but seemed disappointed to find nothing more. They had heard, it seems, that the cavern above communicated with one of these recesses, and as we went along, kept peeping as English schoolboys or seamen might have done, into every hole and corner of the cliff, in the hopes of verifying the report.

I climbed from this place a few steps higher to another and larger platform, with a low wall round it. Here I found two little temples to Siva and to Kali, kept by an old "Gossain," (or Hindoo hermit,) with two disciples, one a grown man, the other a boy. The old man had long white hair and beard, and was sitting naked, with his hands joined and his eyes half shut, amid the breezes of the river. The boy was near him, and the man, on hearing our voices, had got up in a hurry, and be-

gun to murmur prayers, and pour water over the lingam. A small gratuity, however, brought him back to the civilities of this world, and he shewed me not only Siva's symbol, but Kali, with her black face, scull chaplet, and many hands. He also shewed me the remains of several other images, cut on the face of the rock, but which had been broken by the Mussulman conquerors. Under these last were two small holes like those below, which they told me were, in fact, their lodgings. I asked if they knew any thing about the cave on the other side of the hill; on which the old gossain, with an air of much importance, said, that nobody had ever seen its end; that 2000 years ago a certain Raja had desired to explore it, and set out with 10,000 men, 100,000 torches, and 100,000 measures of oil, but that he could not succeed; and if I understood him rightly, neither he nor his army ever found their way back again! These interminable caves are of frequent occurrence among the common people of every country. But the centenary and millesimal way in which the Hindoos express themselves, puts all European exaggeration to the blush. Judging from the appearance of the cave, and the size of the hill which contains it, I have no doubt that a single candle, well managed, would more than light a man to its end and back again. A little beyond these temples, descending by a similar stair, is a small village inhabited chiefly by religious beggars of the same description, and a very curious little hermitage or temple, built of brick, in the hollow of a huge de-

cayed peepul-tree, in a beautifully romantic situation, where the Ganges runs roaring through the rocks with great noise and violence. Mohammed, who was greatly pleased with the interest I took in *his* curiosities, now told me there was nothing more to see, and I returned, extremely amused and gratified, by the light of a fine moon.

Abdullah, on my expressing a wish I had had a torch to explore the cave, said that he had never liked caves since he saw the wonderful one of Secunderie in Persia, which he visited with Sir Gore Ouseley and Mr. Morier. He said it was a very fine and lofty cave, but after they had got down to a certain level, the poisonous air rose as high as their knees first, and afterwards their breasts, that a fowl held there died immediately, and if a man had knelt or fallen down, he must have died too. I thought of Legh and his companions. But in the sort of cave I had just left, there was, I conceive, no danger of the kind. The name of this interesting spot is "Puttur Gotta," I suppose from "Puttur," a rock or stone, evidently the same word with "petra," or "petros."

Sunday, August 9.—I had flattered myself till within these few days that I should have passed this day at Boglipoor; and I might have done so, had it not been for the unlucky detention between Bogwangola and the Moorshedabad river. As it was, the poor men had not only a day of labour, but of hard labour, the wind failing us very soon after setting out.

The dry land which we passed was chiefly bare

of wood, and cultivated with millet, pulse, and Indian corn. Each quillet of this last had its little stage and shed for the watchman to scare away the birds, "with sling and shout," as mentioned in "Kehama." I wondered to see so many when a quarter of the number would have been amply sufficient, and asked why they did not take it by turns, one or two at a time, to watch the whole field? The answer was, that they could not trust each other; surely an unfavourable trait in the popular character. What wood there is, is, I think, of finer quality than that of Bengal, consisting of large round-topped trees, peepul and tamarind, with an underwood of bamboo; and though the soil seemed fertile, there were very large and numerous herds of cattle, of a better size and figure than those which I had been accustomed to see. There were an unusual number of hurgilas, and a good many vultures on the banks. Some of our dandees passing through a field of Indian corn, plucked two or three of the ears, certainly not enough to constitute a theft, or even a trespass. Two of the men, however, who were watching, ran after them, not as the Bengalees would have done, to complain to me with joined hands, but with stout bamboos, prepared to do themselves justice, "par voye de faict." The men escaped by swimming to the boat, but one of my servants called out to them,—"Aha! dandee folk, take care! you are now in Hindostan! the people of this country know well how to fight, and are not afraid!"

The peasants here all walk with sticks as tall as

themselves, and wear black, rough-looking blankets, thrown over their heads and shoulders. They are, I think, a more manly-looking race than the Bengalees, or at least the length and thickness of their beards, and their dark Circassian mantles, give them that appearance.

The plant in the corner of the subjoined sketch is Indian corn; the hill in the distance is over the village of Colgony, near our last halting-place. There are, I think, more buffaloes in proportion seen in Bahar than Bengal; but the number of cattle of all kinds is certainly greater.

Our day's course had hitherto lain through jeels and nullahs, and we had some little difficulties and delays in getting back to the Ganges, and afterwards from the Ganges to the branch on which Boglipoor stands. We could not reach this place, but stopped short of it at a rather pretty village, named Tingypoor, with some green, English-looking meadows, hedges of cactus, and tall, round-topped trees.

August 10.—I arrived at Boglipoor, or Bhaugulpoor, about seven o'clock in the morning, and found, to my great joy, my friends the Corries still there, established very comfortably in the circuit-house (a bungalow provided in each of the minor stations for the district judges when on their circuit), which had been lent them by the judge and magistrate Mr. Chalmers. I breakfasted with them, and went afterwards with Mr. Chalmers to see the objects principally worth notice,—the gaol, a very neat and creditable building, with no less than six

BOGLIPOOR PEASANT AND BOY.

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MR. CLEVELAND'S MONUMENT AT BHAUGULPOOR.

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wards for the classification of the prisoners, Mr. Cleveland's house and monument, and a school established for the Puharrees by Lord Hastings. Mr. Cleveland's monument is in the form of a Hindoo mut, in a pretty situation on a green hill. The land with which it was endowed, is rented by government, and the cutcherry, magistrate's-house, circuit-house, &c. are built on it, the rent being duly appropriated to the repair of the building. As being raised to the memory of a Christian, this last is called by the natives "Grigi," (Church) and they still meet once a year in considerable numbers, and have a handsome "Poojah," or religious spectacle in honour of his memory.

The school is adjoining to the lines, and occupies a large and neat bungalow, one room in which is the lodging of the schoolmaster, a very interesting and intelligent half-caste youth; the other, with a large verandah all round, was, when I saw it, filled with Puharree Sepoys and their sons, who are all taught to read, write, and cypher in the Kythee character, which is that used by the lower classes in this district for their common intercourse, accounts, &c. and differs from the Devanagree about as much as the written character of Western Europe does from its printed. The reason alleged for giving this character the preference is its utility in common life, but this does not seem a good reason for teaching it only, or even for beginning with it. No increase of knowledge, or enlargement of mind, beyond the power of keeping their accounts and writing a shop-bill, can be expected from its ac-

quirement, inasmuch as there is no book whatever printed in it, except Mr. Rowe's spelling-book, and no single Hindoo work of any value or antiquity written in it. I urged this to the school-master, who said that by and by, when they had made some progress in the Kythee he might teach them the Nagree, but they might, I am convinced, easily learn both together, or if one at a time, then the printed character, as simpler, is to be preferred. In the Kythee I heard several, both men and boys, read fluently, and I could understand their Hindoostanee very well. They are described as quick and intelligent, fond of learning, and valueing themselves on their acquirements. This school was originally set on foot by Cleveland, but till Lord Hastings' visit had been shamefully neglected by his successors in office. It was revived by Lord Hastings, and is now very carefully and judiciously attended to by the Adjutant, Captain Graham, an intelligent Scots officer, on whom the whole management of the corps has, for the last five years, devolved, the commanding officer, Captain Montgomerie, being in the last stage of a decline. The corps consisted originally of 1300 men, who for many years were armed with their country weapons, the bow and arrow. And it is an instance of Cleveland's sound judgement and discrimination, that he named for their first native commandant, in opposition to the remonstrances and intreaties of the Zemindars of the place, a chief named Jowrah, who was the Rob Roy, or, perhaps, more strictly speaking, the Roderic Dhu

of the Rajmahâls, the most popular of all others among his own countrymen, and the most dreaded by the lowlanders. The choice was fully justified by the event, Jowrah having remained through life a bold, active, and faithful servant of the Company in different enterprises against outlaws, both in the Ramghur hills and his own mountains. After some years the men were armed with muskets instead of bows, and are now in all respects on the same footing with other native regiments, and equally available for general service. It had become a mere rabble, addicted to all sorts of vice and disorder till Lord Hastings placed them on their present footing. In the first instance, he proposed to arm two companies with rifles, but the men disliked the service exceedingly, having a great objection to wear green; they now therefore are fusileers, but trained to light infantry manœuvres, in which they are said to excel. Their numbers, however, are reduced from 1300 to 700, of whom 200 are not genuine mountaineers, but Hindoos from the plain,—a mixture which is not found advantageous to the former, and which must, from their superstitions, materially impede the efficiency of the unfettered and unprejudiced Puharree; these last are said to be admirably adapted for soldiers, and to be very fond of the profession. Having no caste, and eating any food indiscriminately, they would be available for foreign service at a shorter notice than any Hindoo could be; accustomed to mountains and jungles, they would be extremely valueable on the eastern and northern frontier, as

well as on the Nerbuddah and in Berar, and in the possible event of any general insurrection in India, it might be of great political importance to have a force of native troops who prefer (as these do) the English to the Hindoos, and whose native country occupies a strong and central place in the British territory,—a sort of little Tyrol.

At the school I met the present native commandant, one of Mr. Cleveland's surviving pupils, an old man, much reverenced by his countrymen, and who passes a great deal of his time there, being extremely proud of his people, and interested in their improvement. He has also the character of a smart and intelligent soldier. His influence has been very valueable in getting the school together again, much pains having been taken by a Portuguese or two in the neighbourhood to dissuade the Puharrees from attending, or sending their children. Even now, though many of the younger children of the mountain-chiefs are sent, the eldest sons are kept away, owing to a notion circulated among them by these people, that they would forfeit the reversion of their pensions by receiving any benefit from the Company of another kind. This is an utter mistake, which Mr. Chalmers hopes to rectify, but it has already done some harm. Captain Graham is very popular among them, and by all which I hear most deservedly so, and when once or twice he has talked of leaving them for some other regiment, they have expressed exceeding distress and concern. Those whom I saw, were middle-sized, or rather little men, but extremely

well made, with remarkably broad chests, long arms, and clean legs. They are fairer, I think, than the Bengalees, have broad faces, small eyes, and flattish, or rather turned up noses; but the Chinese or Malay character of their features, from whom they are said to be descended, is lost in a great degree on close inspection. I confess they reminded me of the Welch; the expression of their countenances is decidedly cheerful and intelligent, and I thought two or three of their women whom I saw, really pretty, with a sort of sturdy smartness about them which I have not seen in their lowland neighbours. These tribes have a regular administration of justice among themselves, by the ancient Hindoo institution of a "Punchaet," or jury of five old men in every village, and as I mentioned before, they remain free from all taxes, and are under the government of their own chiefs, but in all other respects, they were great sufferers by Mr. Cleveland's death; all his plans for teaching them the simple manufactures, as well as for furnishing them with seeds and implements of husbandry, fell with him. Even the school was dropped. The pensions which had been promised to the Hill Chiefs in consideration of their maintaining peace and the authority of the Company in their districts, though regularly paid by the Supreme Government, never reached their destination, being embezzled on various pretences. And the old encroachments of the Zemindars on their frontiers were allowed to be renewed with impunity. The only man who, during this interval,

appears to have done his duty towards these people, was Lieutenant (afterwards Colonel) Shaw, who was appointed to the command of the Rangers in 1787, and whose memory is still highly respected by them. He published an account (which I have not seen) of their customs, in an early volume of the Asiatic Researches.

Lord and Lady Hastings went on a short excursion into the hills in their return from the upper country, and were greatly interested by them and their highlands. Lord Hastings promised their chiefs to send a good stock of the most useful tools of husbandry (they have at present no implements of this kind but sharpened stakes) and a quantity of seed potatoes. He did not forget the promise, and Captain Graham heard him give orders for its performance after his return to Calcutta. But a Sovereign can seldom do all the good he desires; nothing in fact was done, and the chiefs have since more than once complained that they were forgotten. They are, however, better off now than at any time since the death of Cleveland, for Mr. Chalmers, who is an active and honourable man, has seen justice done to them in the payment of their little stipends, which had frequently been embezzled on various pretences by the native agents, and Government are making a fresh survey of the debateable land, with a view to an equitable arrangement of the claims both of the Puharrees and the Zemindars, by which it is said the former will be great gainers. Mr. Chalmers, and Captain Graham, with Colonel Francklin, well known as an

excellent Oriental scholar and antiquary, who is inspecting field-officer of this district, think very favourably of the Puharrees. Notwithstanding their poverty, their living chiefly by the chace and always going armed, the general conduct both of chiefs and people has been orderly and loyal ever since their fathers swore allegiance. They are hospitable according to their small means, and have no sort of objection to eat with or after Europeans. They are a little too fond of spirits, a taste which Cleveland unfortunately encouraged, by sending them presents of the kind, and allowing them to drink when at his house. Though accustomed to make predatory inroads on their lowland and hereditary enemies, among themselves they have always been honest, and what is an immense distinction indeed between them and the Hindoos, they hate and despise a lie more than most nations in the world. The soldiers who have committed any fault, own it readily, and either ask pardon or submit to their punishment in silence; in the cutcherry, the evidence of a Puharree is always trusted more than that of half a dozen Hindoos, and there is hardly any instance on record of a chief violating his word. Though dirty in their persons in comparison with the Hindoos, they are very clean in their cottages, and their villages are kept free from the vile smells which meet us in those of Bengal. The men dislike hard work, and are chiefly occupied in hunting, but the women are very industrious in cultivating the little patches of garden round their villages. They are also generally chaste,

and it no doubt contributes to keep them so, that the premature and forced marriages of the Hindoos are unknown; that their unions take place at a suitable age, and that the lad has generally to wait on the lass during a pretty long courtship. They make very good and faithful household servants, but are not fond of the way of life, and do not agree well with their Hindoo fellow-domestics. Both men and women are intelligent and lively, but rather passionate, and they differ from most of the Hindoos, in being fond of music, and having a good ear. Captain Graham has instructed some of their boys as fifers, and found them apt scholars. They are fond of pedigree and old stories, and their chiefs pique themselves on their families. No clanship, or feudal subjection, however, appears to exist. If a man is dissatisfied with the head of his village, there is nothing to prevent his removal to another. In short, Emily, they are *Welch*, and one of these days I will take you into their hills, to claim kindred with them!

Mr. Corrie has obtained a little vocabulary of their language, which, certainly, differs very remarkably from the Hindoostanee, and I am told from the Bengalee. The old commandant, who has been on service towards the Berar frontier, says he could converse perfectly with the Bheels and Gooand tribes, so that they are, apparently, different branches of the same great family, which pervades all the mountainous centre of India, the "Gaels" of the East, who have probably, at some remote period, been driven from all but these

wildernesses, by the tribes professing the Brahminical faith.

The following is Captain Graham's account of their religion. The Hill-people offer up frequent prayers to one Supreme Being, whom they call "Budo Gosaee," which in their language means "Supreme God." Prayer to God is strictly enjoined morning and evening. They also offer up propitiatory sacrifices of buffaloes, goats, fowls, and eggs to several inferior, and some evil deities.

"Malnad" is the tutelary genius of each village; "Dewannee" the household god. "Pow" is sacrificed to before undertaking a journey. They appear to believe in a future state of rewards and punishments chiefly carried on by means of transmigration, the souls of the good being sent back to earth in the bodies of great men, and those of the wicked in brutes and even trees.

The great God made every thing. Seven brothers were sent to possess the earth; they give themselves the credit of being descended from the eldest, and say that the sixth was the father of the Europeans. Each brother was presented, on setting out, with a portion of the particular kind of food which he and his descendants were to eat. But the eldest had a portion of every kind of food, and in a *dirty dish*. This legend they allege as their reason for observing no restriction of meats, and for eating with or after any body. They say they are strictly forbidden by God to beat, abuse, or injure their neighbours, and that a lie is the greatest of all crimes. Hogs' blood appears to

answer with them all the purposes which holy-water does with some other nations. If a person is killed by a tyger, it is the duty of his relations to avenge his death by killing one of those animals in return, on which occasion they resort to many strange ceremonies. They are great believers in witchcraft; every ache which the old commandant feels in his bones, and every disappointment or calamity which befals him or any of his friends, he imputes to this cause, and menaces or bribes some old woman or other. They have also many interpreters of dreams among them, whom they call "Damauns," and believe to be possessed by a familiar spirit. When any of these die, they place his body, without burial, in the jungle. They also suppose certain diseases to be inflicted by evil spirits, to whom they expose the bodies of such as die of them, those who die of small-pox are cast out into the woods, those who die of dropsy into the water.

They have no idols or images of any kind; a black stone found in the hills, is by some ceremonies consecrated and used as an altar. They have several festivals which are held in high reverence. The Chitturia is the greatest, but seldom celebrated on account of its expense. It lasts five days, during which buffaloes, hogs, fruits, fowls, grains, and spirits are offered up to the gods, and afterwards feasted on. This is the only festival in which females are permitted to join. During its continuance they salute nobody, all honour being then appropriated to the gods. Polygamy is not

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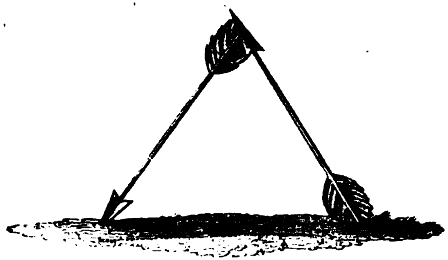

MODE OF MAKING OATH BY THE PUHARREES.

forbidden, but seldom practised. The bridegroom gives a feast on occasion of the marriage; the bride's father addresses a speech to him, exhorting him to use his daughter well; the bridegroom then marks her forehead with red paint, links his little finger in hers, and leads her to his house. The usual mode of making oath is to plant two arrows in the ground, as in the subjoined sketch, the person swearing taking the blade of one and the feather of the other between his finger and thumb. On solemn occasions, however, salt is put on the blade of a sabre, and after the words of the oath are repeated, the blade being placed on the under lip of the person sworn, the salt is washed into his mouth by him who administers it.

Thus far I have learnt from Captain Graham; Mr. Corrie tells me that further particulars of this interesting race are given in the Calcutta Annual Register for 1821; what follows I learnt from different persons in the course of the day.

The Hill country is very beautiful, and naturally fertile, but in many parts of it there is a great scarcity of water, a want which the people urge as an excuse for their neglect of bathing. As so much rain falls, this might, and would by a civilized people, be remedied, but the Puharrees neither make tanks, nor have any instrument proper for digging wells. The thick jungle makes the hills unwholesome to Europeans during the rains, but at other times the climate is extremely agreeable, and in winter more than agreeably cold. Mr. Chalmers one night had a jug of water completely

frozen over to a considerable thickness in his tent, and close to his bed. The Puharrees are a healthy race, but the small-pox used to make dreadful ravages among them. Vaccination has now been generally introduced; they were very thankful for it, bringing their children from thirty and fifty miles off to Boglipoor to obtain it. Wild animals of all kinds are extremely abundant, from the jackall to the tyger, and from the deer to the elephant and rhinoceros. Their way of destroying the large animals is, generally, by poisoned arrows. The poison is a gum which they purchase from the Garrows, a people who inhabit the mountains to the north of Silhet, at Peer-pointee fair.

No attempt has yet been made to introduce them to the knowledge of Christianity. The school at Boglipoor has scarcely been in activity for more than 18 months, and being supported by Government, it cannot, in conformity with the policy which they pursue, be made a means of conversion. Mr. Corrie is strongly disposed to recommend the establishment of a Missionary at Boglipoor; but I am myself inclined to prefer sending him immediately, (or as soon as he may have gained some knowledge of the Puharree language,) into one of the mountain villages. I also would wish to employ some person to accompany the Missionary or Schoolmaster, who may instruct the natives in weaving or pottery; and to choose, in either of these capacities, some one who had himself a little knowledge of gardening. Civilization and instruction will thus go hand in hand,—or rather, the one

will lead the way to the other, and they will think the better of a religion whose professors are seriously active in promoting their temporal interests. The Puharrees seem to have no prejudices hostile to Christianity, any other than those which men will always have against a system of religion which requires a greater degree of holiness than they find it convenient to practise. The discreet exertions of Missionaries among them will give no offence either to Hindoos or Mussulmans, and a beginning may thus be made to the introduction both of Christianity and civilization, through all the kindred tribes of Gundwana and the Western Bheels, who are, at this moment, in the same habits of rapine and savage anarchy which the Puharrees were in before the time of Cleveland.

Boglipoor is in a pretty situation, and said to be one of the healthiest stations in India. It is, however, much infested by snakes, particularly the cobra de capello. It stands nearly half-way between the Rajmahâl and Curruckpoor hills, and commands a distant view of mount Mandar, an insulated conical mountain, apparently about as large as the Wrekin, renowned as a place of Hindoo pilgrimage, and as having been employed by the gods to churn the ocean with, in order to procure the "amreeta," or drink of immortality. It is, Colonel Francklin assures me, remarkable as being a mass of granite, whereas all these nearer hills are of lime-stone. He also told me that he had been to the end of the cave of Puttergotta, which has been

used as a temple to Siva. It is pretty, and very accessible, but by no means deep. The hills to the south of Boglipoor, beyond Mandar, towards Deogur, are very wild, and now almost entirely uninhabited, but are full of vestiges, not of Brahminical but Buddhist worship. Colonel Francklin has himself a curious collection of idols of this latter kind, dug up in this part of India, and is employed in a dissertation on the subject. I forgot to mention that all these hills are full of wild poultry, exactly in crow, figure, and plumage, resembling bantams. Their flavour is superior to the domestic fowl, and resembles that of the partridge. They might, no doubt, be easily domesticated. The Rajmahâl hills stand in a detached cluster, containing, perhaps, as much ground as Merionethshire and Carnarvonshire. They are bounded on all sides by a plain, or nearly plain country; after which, on the east, are the Curruckpoor hills, and on the south the very impracticable districts of Beiboom, Dranghur, &c.

August 11.—I had a drive with Mr. Corrie this morning, and got a pretty good distant view of Mandar and the Curruckpoor hills. Colonel Francklin supposes the ancient Palibothra,—a celebrated city and metropolis of Gangetic India, in the time of the ancient Greeks, to have stood in this neighbourhood, and has published several learned essays to prove it, which I remember looking at many years ago, when I had little curiosity about the question. He is a very agreeable and

communicative old man, and his collections curious and interesting. His opinions are opposed to the alleged antiquity of the Brahminical worship, and he coincides in general with the late Mr. Bentley.

CHAPTER X.

BOGLIPOOR TO MONGHYR.

Width of the Ganges—Charity of Dandees—Seeta Coom—Monghyr—Fort—Zemindars—Pensioners—Baptist Mission—Desertion of Dandees—Cheapness of Fire-arms.

At noon I again set off, with Mr. Corrie's budgerow in company. This part of the Ganges has undergone great alterations since Rennell's map was made. Boglipoor is laid down by him as standing on a separate nullah; but now nothing remains of the separation except a few marshy islands, immediately opposite the town. I find that instead of exaggerating, as I feared to do, I have, in my previous descriptions, under-rated the width of this noble river. Last year, at the height of the inundation, a little below Boglipoor, it was nine measured miles across; and this year, though far less ground is covered, it is supposed to be full seven; and here we are perhaps 600 miles, reckoning the windings of the river, from the sea!

During this night I was completely wakened by the uproar which the jackalls made. On asking if any reason could be given for such an unusual concourse, I was told that there was a field of Indian corn adjoining, of which they are very fond,

and that the clamour which I heard was partly from the animals themselves, partly from the watchmen, who were endeavouring to scare them away. The noise was quite equal to that of an immense pack of hounds, with half the rabble of a county at their heels, except that the cry was wilder and more dismal. If his Excellency Count Falkenstein, "the wild huntsman," still keeps up his aerial chase in Germany, it is exactly such a cry as I should expect from his hounds.

August 12.—We passed this morning another encampment of gypseys, only differing from the former in having no boats. The name by which they go in this country is "Kunja." The men, many of them, wore large pink turbans; three of the women, and the children, followed us begging. These did not conceal their faces, and indeed had no clothes at all, except a coarse kind of veil thrown back from the shoulders, and a wretched ragged cloth wrapped round their waists like a petticoat. They are decidedly a taller handsomer race than the Bengalee. One of the women was very pretty, and the forms of all three were such as a sculptor would have been glad to take as his model. Their arms were tattooed with many blue lines, and one of them had her forehead slightly marked in a similar manner. They had no bangles on their wrists and ankles, but the children, though perfectly naked, were not without these ornaments. As we could not stop our boat, I rolled up some pice in paper, and gave it to one of the dandees to throw ashore. Unfortunately the paper burst, and

the little treasure fell into the river, while the wind freshening at the moment, it was quite out of my power to give more. The dandees expressed great concern; indeed they are, to their narrow means, really charitable; they club a small portion of each mess every day, to give to the beggars who come to the ghâts, and if none appear, they always throw it to some dog or bird. A more touching instance of this nature was told me by a lady, which she herself witnessed in a voyage last year. The Serang of the boat by an accident lost his son, a fine young man. Every evening afterwards he set apart a portion, as if the young man were yet alive, and gave it in charity, saying, "I have not given it, my son has given it!"

I forgot to mention, that just as Mr. Corrie was setting out yesterday, he received a letter in very bad English, addressed to "The Abbot," from a person signing himself "Gopee Mohun Doss, a Brahmin, and true friend of the Honourable Company." The writer requested an interview with him, that he might receive instruction in Christianity. Mr. Corrie returned for answer, that he would see the writer on his return down the river. He says this is not the only indication he has met with of persons in this neighbourhood, who seem not unwilling to enquire into religious subjects. One of the Hill-people at the school has declared, of his own accord, his intention of giving up Sunday to the worship of God; and there are several Hindoos and Mussulmans, who make no objection to eat victuals prepared by Christians, saying, that

"they think the Christians are as pure as themselves, and they are sure they are wiser." This letter was brought by a very well-dressed servant, who spoke of his master as a Baboo, so that there seemed no interested motive for the request which it contained.

As we advanced, we passed at Janghera two very pretty rocks projecting into the river, with a mosque on the one, and a pagoda on the other; while, in the distance, were the Curruckpoor hills, not so tall or striking as the Rajmahâl, but not inferior to the Halkin mountains, and the range above Flint and Holywell. Such as they are, they are very refreshing to the eye in these vast regions of level ground. The Ganges has here exactly the appearance of an arm of the sea, and a very noble one too.

A little to the east of Monghyr, in a pretty garden, is a celebrated hot-well, named "Seeta Coom,"—the fountain of Seeta. I wished to stop to look at it, but gave up the intention, as, should the wind fail, the passage to Monghyr would be difficult and laborious. The water has no medical properties, but such as may arise from its heat and exceeding purity. When cold it is much valued as a beverage, and some persons in Calcutta drink nothing else. Immediately after leaving it we passed a low rocky hill close to the water's edge, strewed all over with large round masses of fluor and mica. Specimens of both these Colonel Francklin had shewn me from the Curruckpoor hills, as also some very fine ones of talc, or lapis

specularis, which divided easily into thin but tough laminæ, as transparent as isinglass. Thirty years ago, he said, this was the only approach to glass usually seen in the windows of houses, even of Europeans, in these and the northern provinces. Some other pretty hills followed, of rather antic shapes, particularly one with a house and a high gazebo on its summit. All the hills seem to be of limestone, in a state of considerable decomposition. The north-eastern bank of the river still continues as flat as possible, very naked, and ugly.

The loss of the coco-tree does not materially injure the landscape here, since its place is still supplied by the toddy, or tara-palm, and the date-palm. The country, however, the hills excepted, is certainly more open and less verdant than Bengal, though, as a land to live and take exercise in, it decidedly seems to have the advantage. This part, I find, is not reckoned either in Bengal or Bahar, having been, under the name of the Jungleterry district, always regarded, till its pacification and settlement, as a sort of border, or debateable land. Monghyr and a narrow slip between it and the hills, are the first commencement of real Hindostan, though in popular language, and in the estimation of the people, the Terriagully Pass is the boundary.

Monghyr, as one approaches it, presents an imposing appearance, having one or two extremely good European houses, each perched on its own little eminence. The ghât offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and pulwars, that we had

considerable difficulty to find a mooring-place for our boat; and as we approached the shore we were beset by a crowd of beggars and artizans, who brought for sale guns, knives, and other hardware, as also many articles of upholstery and toys. They looked extremely neat, but as I meant to buy none, I would not raise expectation by examining them. There were also barbers in abundance, conspicuous by their red turbans, one of whom was soon retained by some of my dandees, who sat down, one after another, on the green bank, to have their hair clipped as close as possible, as became aquatic animals. A juggler, too, made his appearance, leading a tall brown goat, almost as high as a Welch poney, with two little brown monkeys on its back. In short it was the liveliest scene which I had encountered during the voyage.

I arrived early, and was therefore for some time a prisoner in my boat from the heat, exposed to the teazing of various applicants for custom. As it grew cool I walked into the fort, passing by a small but neat English burial-ground, fenced in with a wall, and crammed full of those obelisk tombs which seem most distinctive of European India. The fort occupies a great deal of ground, but is now dismantled. Its gates, battlements, &c. are all of Asiatic architecture, and precisely similar to those of the Khitairgorod of Moscow. Within is an ample plain of fine turf, dotted with a few trees, and two noble tanks of water, the largest covering, I conceive, a couple of acres. Two high grassy knolls are enclosed within the rampart, oc-

cupying two opposite angles of the fort, which is an irregular square, with, I think, twelve semi-circular bastions, and a very wide and deep wet moat, except on the west side, where it rises immediately from the rocky banks of the river. On one of the eminences of which I speak is a collection of prison-like buildings; on the other a very large and handsome house, built originally for the Commander-in-chief of the district, at the time that Monghyr was an important station, and the Maharattas were in the neighbourhood; but it was sold some years since by government. The view from the rampart and the eminences is extremely fine. Monghyr stands on a rocky promontory, with the broad river on both sides, forming two bays, beyond one of which the Rajmahâl hills are visible, and the other is bounded by the nearer range of Curruckpoor. The town is larger than I expected, and in better condition than most native towns. Though all the houses are small, there are many of them with an upper story, and the roofs, instead of the flat terrace or thatch, which are the only alterations in Bengal, are generally sloping, with red tiles, of the same shape and appearance with those which we see in Italian pictures; they have also little earthenware ornaments on their gables, such as I have not seen on the other side of Rajmahâl. The shops are numerous, and I was surprised at the neatness of the kettles, tea-trays, guns, pistols, toasting-forks, cutlery and other things of the sort, which may be procured in this tiny Birmingham. I found afterwards that this

place had been from very early antiquity celebrated for its smiths, who derived their art from the Hindoo Vulcan, who had been solemnly worshipped, and was supposed to have had a workshop here. The only thing which appears to be wanting to make their steel excellent, is a better manner of smelting, and a more liberal use of charcoal and the hammer. As it is, their guns are very apt to burst, and their knives to break, precisely the faults which, from want of capital, beset the works of inferior artists in England. The extent, however, to which these people carry on their manufactures, and the closeness with which they imitate English patterns, show plainly how popular those patterns are become among the natives.

August 13.—Mr. Templer, the judge and magistrate, breakfasted with me this morning, and gave me such an account of Monghyr and its spiritual concerns, as made me decide on staying over Sunday. There are besides his own family, five or six others here of the upper and middling classes, and above thirty old English pensioners, many of them married and with families, without any spiritual aid except what is furnished by a Baptist missionary, who is established here. Of him Mr. Templer spoke very favourably, but said that the members of the Church of England, though in a manner compelled to attend his ministry, would value extremely an opportunity of attending divine service, and receiving the sacrament in their own way, while the number of children of different ages, whose parents might be expected to bring

them for Baptism, was far from inconsiderable. I, therefore, requested Mr. Templer to give publicity to my arrival, and intention of performing divine service on the Sunday. I dined with him, and he afterwards drove me through what is really one of the prettiest countries that I have seen, very populous, but cultivated in a rude and slovenly manner. The rent of the best land is about two rupees for a customary begah, nearly equal to an English acre, or to three Bengalee begahs. They get three crops in succession every year from the same lands, beginning with Indian corn, then sowing rice, between which, when it is grown to a certain height, they dibble in pulse, which rises to maturity after the rice is reaped. The district is very fertile, and most articles of production cheap. The people are quiet and industrious, and the offences which come before the magistrate both in number and character far less, and less atrocious, than is the case either in Bengal or farther on in Hindostan. Theft, forgery, and house-breaking, being the besetting sins of the one, and violent affrays, murders, and highway robberies, being as frequent among the other people, and all being of very rare occurrence in the Jungleterry district. The peasants are more prosperous than in either, which may of itself account for their decency of conduct. But Mr. Templer was inclined to ascribe both these advantages in a great degree to the fact, that the Zemindarries in this neighbourhood are mostly very large, and possessed by the representatives of ancient families, who, by the estimation in which

they are held, have the more authority over the peasants, and as being wealthy have less temptation to oppress them, or to connive at the oppression of others. Though a Zemindar of this kind has no legal controul over his people, he possesses greater effective controul, than a great land-owner in England exercises over his tenants. Most of them still hold cutcherries, where they attend almost daily to hear complaints and adjust differences, and though doubtless oppressions may sometimes occur in these proceedings, yet many quarrels are stifled there, and many mischievous persons discountenanced, who might else give much trouble to the magistrate.

In the upper parts of Bahar, and in the neighbourhood of Benares, the Zemindarries are small, and much divided between members of the same family. In consequence the peasants are racked to the utmost, and still farther harassed by the law-suits of the joint or rival owners, each sending their agents among them to persuade them to attorn to him, and frequently forcibly ejecting them from their farms unless they advanced money, so that they have sometimes to pay a half-year's rent twice or three times over. Nor are the small freeholders, of whom there are, it appears, great numbers all over Bahar, so fortunate in their privileges as might have been expected. They are generally wretchedly poor; they are always involved in litigations of some kind or other, and there is a tribe of harpies, of a blended character between an informer and a hedge-attorney, who make it their

business to find out either that there is a flaw in their original title, or that they have forfeited their tenure by some default of taxes or service. These free, or copy-holders, have been decidedly sufferers under Lord Cornwallis's settlement, as have also been a very useful description of people, the "Thannadars," or native agents of police, whose "Jaghires," or rent-free lands, which were their ancient and legal provision all over India, were forgotten, and therefore seized by the Zemindars, while the people themselves became dependent on the charity of the magistrate, and degraded altogether from the place which they used formerly to hold in the village society. The permanent settlement was regarded by some as a very hasty and ill-considered business. Many undue advantages were given by it to the Zemindars, at the same time that even so far as they were concerned, it was extremely unequal, and in many instances oppressive. Like our old English land-tax, in some districts it was ridiculously low, in others, though the increase of cultivation had since brought the lands more up to the mark, it was first ruinously high, so that, in fact, quite as many of the ancient Zemindarrie families had been ruined, as had been enriched, while taking all the districts together, the Company had been losers to the amount of many millions. I should have supposed that by its permanency at least, it had been the chief cause of the prodigious extension of cultivation, which every body allows has occurred in Bengal and Bahar since they were placed under the immediate government of the

Company. But that increase, I was told, might be accounted for by other causes, such as the maintenance of public peace, the perfect exemption from invasion and the march of hostile armies, and the knowledge that a man was tolerably sure of reaping the immediate fruits of his labour, and that the acquisition of wealth did not expose him to the malignant attention of government. In Bahar at least, the Zemindars had not, even yet, any real confidence in the permanence of the rate, and in fact there had been in so many instances, revisions, re-measurements, re-examinations, and surcharges, that some degree of doubt was not unnatural. In all these cases, indeed, fraud on the part of the original contractors had been alleged by Government, but as some of the Bahar landlords had observed, they did not hear of any abatement made by the Company in those instances where the advantage of the bargain had been notoriously on their side, while, they also observed, so long as, in the recent measure adopted by Mr. Adam, the government possessed and exercised the power of taxing the raw produce of the soil to any amount they pleased in its way to market, it was of no great advantage to the landholder that the direct land-tax remained the same.

On the whole, what I heard confirmed my previous suspicion, that the famous measure of Mr. Law was taken on an imperfect acquaintance with the interests of India, and that in the first instance at least, a decennial valuation, executed in a liberal spirit, would have avoided many inconveniences

without losing any great advantage. Mr. Templer surprised me by what he said of the size of farms in this part of India. A wealthy "Ryut," or peasant, on one of the large Zemindarries, often holds as much as 200 English acres.

August 14.—I had this morning one christening, and Mr. Corrie had several. The child I christened was a very fine boy of two years old, the son of an invalid serjeant, who came, attended by his wife, a very pretty young half-caste, and by two of his comrades and one of their wives as sponsors. All these were very well-behaved decent old men; they stayed talking with me sometime; they spoke well of India, but complained of the want of some occupation for their minds. A lending library, they said, would be a great comfort to their little society. I afterwards mentioned the subject to Mr. Templer, and, I hope, put him in the proper way to get one from Government, as well as a school for such of these poor men's children, as, by any accident, were prevented from going to the Military Orphan Asylum. I understand that these old soldiers are in general men of very decent character, and though poor, brought up their families very decently. Some of them, however, are liable to sudden fits of drunkenness or infatuation, sometimes after many months of sobriety, during which nothing can keep them from brandy so long as they have either money, credit, or clothes. Monghyr is the station generally chosen by the more respectable characters, the reprobates preferring Moorshedabad. The Company give

them the choice of residing either at Moorshedabad, Monghyr, Buxar, or Chunar, and they sometimes change repeatedly before they fix.

In consequence of the intention I had expressed to have service to-morrow, Mr. Templer told me that the Baptists had given notice that their own meeting should not open, so that he said we should probably have all the Christian residents of the place and vicinity. The Baptist congregation in this neighbourhood was first collected by Mr. Chamberlain, an excellent man and most active Missionary, but of very bitter sectarian principles, and entertaining an enmity to the Church of England almost beyond belief. He used to say that Martyn, Corrie, and Thomason, were greater enemies to God, and did more harm to his cause, than fifty stupid drunken "Padre . . . . ." inasmuch as their virtues, and popular conduct and preaching, upheld a system which he regarded as damnable, and which else must soon fall to the ground. The present preacher, Mr. Lesley, is a very mild, modest person, of a far better spirit, and scarcely less diligent among the Heathen than Chamberlain was. He has, however, as yet, had small success, having been but a very short time in the country. Mr. J. Lushington, whom I found here, has been detained some days, owing to the dandees belonging to the horse-boat running away, a practice very common on this river, these people getting their wages in advance, and then making off with them. One of the party asked Mr. Lushington whether there had been any quarrel between the dandees

and his servants, or himself; on his answering in the negative, it was observed that one fertile cause of boatmen's desertion was the ill-conduct of Europeans, who often stimulated them to do things which, in their weak and clumsy boats, were really dangerous, and, against all law or right, beat them when they refused or hesitated. A general-officer was some time since heard to boast, that when his cook-boat lagged behind, he always fired at it with ball! I suppose he took care to fire high enough, but the bare fact of putting unarmed and helpless men in fear, in order to compel them to endeavour to do what was, perhaps, beyond their power, was sufficiently unfeeling and detestable. They are, I suppose, such people as these who say that it is impossible to inspire the Hindoos with any real attachment for their employers! I am pleased with all I see of Mr. Lushington, who is gentlemanly, modest, and studious; he is going to Nusseerabad, so that it is possible we may see a good deal of each other.

August 15.—Mr Corrie read prayers, and I preached and administered the Sacrament, in the hall of Dr. Tytler's (the garrison surgeon's) house. There were, I should guess, sixty persons in the congregation, among whom were two or three natives. The Monghyr proselytes were very young persons, probably brought over by the Baptist Missionaries; Mr. Lesley and the greater part of his flock attended, but did not stay the Sacrament. There were, however, between twenty and thirty communicants, all deeply impressed and attentive.

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In the evening I again preached to pretty nearly the same congregation. During this stay at Monghyr, I was advised by many old Indians to supply myself with spears to arm my servants with in our march. Colonel Francklin particularly told me that the precaution was both useful and necessary, and that such a shew of resistance often saved lives as well as property. Monghyr, I was also told, furnished better and cheaper weapons of the kind than any I should meet with up the country: they are, indeed, cheap enough, since one of the best spears may be had complete for 20 anas. I have consequently purchased a stock, and my cabin looks like a museum of Eastern weapons, containing eight of the best sort for my own servants, and eight more for the Clashees who are to be engaged up the country. These last only cost 14 anas each. This purchase gave me a fair opportunity of examining the fire-arms and other things which were brought for sale. My eye could certainly detect no fault in their construction, except that the wood of the stocks was slight, and the screws apparently weak and irregular. But their cheapness was extraordinary; a very pretty single-barrelled fowling-piece may be had for 20 S. rupees, and pistols for 16 the brace.

CHAPTER XI.

MONGHYR TO BUXAR.

Cattle swimming across the River—Brahmin Labourers—Patna—Bankipoor—Granary—Hackeries—Dinapoor—Cantonment—Digah Farm—Chupra—Floating Shops—Fort—Native Christians—Schools—Curreem Musseeh—Varieties of Complexion.

August 16.—There was no wind this morning till near 12 o'clock, but we had then just enough to help us out of the eddy of Monghyr and across the river to the other side, along which our boatmen had a painful day's tracking against a fierce stream. The Curruckpoor hills on the left-hand continued to offer a very beautiful succession of prospects. A chain of marshy islets seemed to extend nearly across the river towards the end of our course, by the aid of which a large herd of cattle were crossing with their keepers. The latter I conclude had been ferried over the principal arm, but when I saw them they were wading and swimming alternately by the side of their charge, their long grey mantles wrapped round their heads, their spear-like staves in their hands, and, with loud clamour joined to that of their boys and dogs, keeping the convoy in its proper course. The scene was wild and interesting, and put me in mind of Bruce's account of the passage of the Nile

by the Abyssinian army. The bank at the foot of the hills seemed fertile and populous as well as beautiful; that along which we proceeded is very wretched, swampy, without trees, and only two miserable villages. Several alligators rose as we went along, but I saw none basking on the many reedy islets and promontories, which, during the hot months, are said to be their favourite resorts. Mr. Lushington's Budgerow kept up with my pinnace extremely well, but the Corries were far behind.

We moored for the night adjoining a field of barley, the first I had seen in India; the ground was recovered, as it seemed, from a sand-bank in the river, and full of monstrous ant-hills, looking at a little distance like large hay-cocks. The peasant had just finished threshing his barley, and was busy burying it in the dry soil. A small shed, as usual, stood to watch where the straw with the grain in it had been collected. The high ground of Peer Puhar above Monghyr was still in sight. Just before we stopped, a very large crocodile swam close to the boat, and shewed himself to the best advantage. Instead of being like those we had seen before, of a black or dusky colour, he was all over stripes of yellow and brownish black like the body of a wasp, with scales very visibly marked, and a row of small tubercles or prominences along the ridge of his back and tail. He must, I should think, have been about fifteen feet long, though under the circumstances in which I

saw him, it was by no means easy to judge. My cabin was extremely infested with insects this evening, particularly with a large black beetle, which was very beautiful, having a splendid mixture of jet, copper-colour, and emerald about it. I had also a pretty green lizard, which I carefully avoided injuring, knowing it to be an enemy to ants and cock-roaches, both of which plagues are increasing, and unfortunately do not now seem to check each other. Yet I was a little perplexed how the "honest man should have found his way into my closet."

August 17.—We had a fine breeze part of the day, and stood over to the other bank, which we found, as I had expected, really very pretty, a country of fine natural meadows, full of cattle, and interspersed with fields of barley, wheat, and Indian corn, and villages surrounded by noble trees, with the Curruckpoor hills forming a very interesting distance. If the palm-trees were away, (but who would wish them away ?) the prospect would pretty closely resemble some of the best parts of England. In the afternoon we rounded the point of the hills, and again found ourselves in a flat and uninteresting, though fruitful country. The last beautiful spot was a village under a grove of tall fruit-trees, among which were some fine walnuts; some large boats were building on the turf beneath them, and the whole scene reminded me forcibly of a similar builder's yard, which I had met with at Partenak in the Crimea. Many groupes of

men and boys sate angling, or with spears watching an opportunity to strike the fish, giving much additional beauty and liveliness to the scene.

I have been much struck for some days by the great care with which the stock of fruit-trees in this country is kept up. I see every where young ones of even those kinds which are longest in coming to maturity, more particularly mangoes, and the toddy or tara-palm (the last of which I am told must be from thirty to forty years old before it pays any thing) planted and fenced in with care, round most of the cottages, a circumstance which seems not only to prove the general security of property, but that the peasants have more assurance of their farms remaining in the occupation of themselves and their children, than of late years has been felt in England.

The village near which we brought to for a short time in the evening, belonged to Brahmins exclusively, who were ploughing the ground near us, with their strings floating over their naked shoulders; the ground was sown with rice, barley, and vetches, the one to succeed the other. Abdullah asked them to what caste of Brahmins they belonged, and on being told they were Pundits, enquired whether "a mixture of seeds was not forbidden in the Puranas?" An old man answered with a good deal of warmth, that they were poor people and could not dispute, but he believed the doctrine to be a gloss of Bhuddh, striking his staff with much anger on the ground at the name of the heresiarch. The Brahmin labourers are now rest-

ing after their toil, and their groupes are very picturesque. The ploughman, after unyoking his oxen, lifted up his simple plough, took out the coulter, a large knife shaped like a horn, wiped and gave it to a boy, then lifted up the beam and yoke on his own shoulders, and trudged away with it. These Brahmins, I observe, all shave their heads except a tuft in the centre, a custom which not many Hindoos, I think, besides them observe.

Having a good wind we proceeded a little further before sun-set; we passed a herd of cows swimming across a nullah about as wide as the Dee ten miles below Chester, the cowman supporting himself by the tail and hips of the strongest among them, and with a long staff guiding her in a proper direction across the stream. We soon after passed a similar convoy guided by a little boy, who, however, did not confine himself to one animal, but swam from one to another turning them with his staff and his voice as he saw proper. So nearly aquatic are the habits of these people, from the warmth of the climate, their simple food, their nakedness, and their daily habits of religious ablution. I saw a very smartly dressed and rather pretty young country-woman come down to the Ghât at Monghyr to wash. She went in with her mantle wrapped round her with much decency and even modesty, till the river was breast high, then ducked under water for so long a time that I began to despair of her re-appearance. This was at five o'clock in the morning, and she returned again at twelve to undergo the same process, both times

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PAGODA, ON THE BANKS OF THE GANGES.

walking home in her wet clothes without fear of catching cold. The ancient Greeks had, I am convinced, the same custom, since otherwise the idea of wet drapery would hardly have occurred to their statuaries, or, at least, would not have been so common.

We again brought to about seven o'clock, by a field just ploughed ready for the rising inundation; we are now not quite half-way from Monghyr to Patna. The women here are still more adorned with trinkets than those in Bengal. Besides the silver bracelets, their arms are covered with rings of a hard kind of sealing-wax which looks like coral, and another ornament either of silver or bright steel is common, in shape something like a perforated discus; it is worn above the elbow.

August 18.—This morning, after leaving the nullah, we proceeded with a fine breeze, along the left-hand bank of the river, which is very fertile and populous, with a constant succession of villages, whose inhabitants were all washing themselves and getting on their best attire, it being the Hindoo festival of Junma Osmee.

The day was a very brilliant one, and, though hot, rendered supportable by the breeze, while the whole scene was lively and cheerful,—all the shops having their flags hoisted,—little streamers being spread by most of the boats which we passed, and a larger banner and concourse of people being displayed at a small pagoda under the shade of some noble peepul and tamarind-trees.

The river is all this time filled with boats of the

most picturesque forms; the peasants on the bank have that knack of grouping themselves, the want of which I have heard complained of in the peasantry of England. Two novel circumstances were seen this morning; the one the appearance of considerable herds of swine, of a small kind resembling the Chinese breed, which were grazing near most of the villages; the other a system of planting tara-palms *in* the trunks of decayed peepul-trees. The first which I saw I supposed had been sown there by accident; but I soon found that the practice was frequent, and that the peepul thus treated had generally the greater part of its branches, and all the top cut away to favour the intruding plant, which stands as if it were in a rude flower-pot. The hollow part of the tree must, I suppose, be previously filled with earth. A very excellent fence is thus obtained for the young tara-plant; but I conclude that they are not Hindoos who thus mangle and violate the sacred tree of Siva.

Towards noon the banks became again, though not rocky, high and precipitous, and full of holes for the muenas' nests. We are fortunate in having a breeze, for the towing here would be dangerous, the bank being crumbling and undermined, and the stream flowing with great rapidity. A friend of Mr. Corrie's had two dandees drowned in this place last month. I was astonished when he told me this, since it seemed almost as possible to drown an alligator as men of their habits. I was answered, however, that the poor fellows were worn out with towing, and that the current washed them

under the boats, whence they had not strength to recover themselves.

Two dervises, strange antic figures, in many-coloured patched garments, with large wallets, begged of us to-day. I gave a trifle to the elder, a venerable old man, who raised his hand with much dignity and prayed for me.

At Bar, where I dined, is an old ruined house, with some little appearance of a palace, once the residence of the Jemautdar of the district, under the Mohammedan government. We brought to about half-past six near an indigo-field, which filled my cabin with bugs. The night was very hot and close.

August 19.—Another intensely hot day, but made bearable by a breeze. I found a young scorpion in my cabin this morning among my books. It seems to prove that such pests are not so common in India as is often supposed, that I have now been ten months in the country without seeing more; and that, though I have walked a good deal, and never particularly avoided places where such things are to be looked for, I have only seen one cobra de capello. I had supposed scorpions to be black, and was surprised to-day to see an animal white and almost transparent.

The pinnace got aground in passing from the chain of nullahs and jeels which we entered yesterday, into the main river, and we were obliged to call in the assistance of some fishermen to help her off; they laboured hard for near an hour, and were grateful for a gratuity of two pice; they were

in number, besides a Brahmin, who came down from a village while we were just getting disengaged, and extending a basket full of scarlet flowers, applied for a thank-offering to his god, in consideration of our escape from danger. I thought he was merely asking for alms, not quite hearing what he said, but Abdullah explained his meaning. However, he had obtained his request.

Our halting-place was on a pleasant open shore, opposite to Futwa, but still short of Patna. The country round is bare of wood, but well cultivated and very populous: the land laid out in alternate patches of grass-fallow, covered with cows, buffaloes, and swine, and fields of millet and Indian corn, among which appear also some patches of the castor-oil plant, which, now that the coco-nut is no longer found, is the usual supply for their lamps.

I walked about a good deal, the evening being pleasant, and was much interested. The buffaloes were all buried in the water, scarcely shewing more than their noses and horns above its surface, but as the sun went down they came out, sleek, black, and glossy; too wild and timorous to suffer an European to approach them, but shewing no degree of fierceness. The pigs are small, black, and shaggy, of a very wild appearance. At the nearest village to which I walked were two or three cottages, which, though mere hovels of mud and thatch, yet from the size of their out-buildings, and the treading of many cattle all round them, I should conceive were really the residences of toler-

ably wealthy farmers. One of these, an old man, was threshing out a small kind of millet, by driving oxen over it round and round in a circle. They were just leaving off work as I came up, and a hind was bringing a large bundle of green Indian-corn, weeded from the thick crop, for their provender. I observed, however, that the animals, during their previous employment, were not muzzled, according to the Scriptural rule, at the same time that they were kept so constantly moving that a few mouthfuls were all that they could get. While I was examining this heap of grain, and asking the old man some questions, his cows came up for the evening, and I pleased him exceedingly, when the cowman ran forward to beat them from my path, by forbidding him to strike them. "Good! good!" he said, with an air indicative of much satisfaction, "one must not beat cows." It seems to me that the tender mercies of the Hindoos towards animals are exhausted on cows only; for oxen they have no pity,—they are treated with much severity, but I have not here seen them shew such marks of cruelty as those near Calcutta. Comfortable, on the whole, as this village seemed, many of the houses must soon be rendered uninhabitable, if, as seems by no means impossible from present appearances, the river rises a single cubit higher. Their round granaries, however, are all raised considerably above the other buildings, and must, I should suppose, be tolerably safe. When I asked what was to become of the others if the river rose, the answer was, they hoped it would not rise more

than a few inches higher, which would be sufficient for their fields, without starving their cattle.

Futwa, which was directly opposite to us, is a large and ancient town, on a river for which the people of the town seem to have no other name than "Futwa-kee Nuddee." Futwa is famous for a very long and handsome old bridge, (an object of some rarity in India) and a college of Mussulman law and divinity, the Moulavies of which are widely renowned. The night was very cool and pleasant.

August 20.—We arrived at the south-east extremity of Patna about nine o'clock; it is a very great, and from the water at some little distance, a very striking city, being full of large buildings, with remains of old walls and towers, and bastions projecting into the river, with the advantage of a high rocky shore, and considerable irregularity and elevation of the ground behind it. On a nearer approach, we find, indeed, many of the houses whose verandahs and terraces are striking objects at a distance, to be ruinous; but still in this respect, and in apparent prosperity, it as much exceeds Dacca as it falls short of it in the beauty and grandeur of its ruins. As we approached, I proposed slacking sail to give the Corries time to come up, but Mohammed said that opposite the old castle was one of the most rapid and difficult passages of the river between Hurdwar and Saugor, and that if we did not use the fine wind we now had, we might be kept for weeks. We therefore proceeded along this noble expanse of water, which I really think grows wider instead of narrower as

we advance, and which here between wind and stream, was raised into waves little less than those which the Mersey sometimes exhibits below Liverpool; my boat for this sort of service is really a very fine one. At the eastern extremity of Patna is a large wood of palms and fruit-trees, pointed out to me as the gardens belonging to a summer palace, built and planted by the Nawâb Jaffier Ali Khân. They are renowned for their beauty and extent, being two or three miles in circuit. We also passed a large and dilapidated palace, which had been the residence of the late Nawâb of Patna, Abbas Kouli Khân, a splendid and popular person; he left no successor, but his nearest heirs are two very intelligent young men, who are said to hold some lucrative employment under the English Government, and to be much in its confidence. The houses of the rich natives which we passed, pretty much resemble those of Calcutta. They have, however, the advantage of immediately abutting on the river, and I saw one which, beneath its Corinthian superstructure, had a range of solid buildings of the Eastern Gothic, with pointed arches and small windows, containing a suite of apartments almost on a level with the water, uninhabitable, I should suppose, from damp during this season, but which must be coolness itself during the hot winds. The continued mass of buildings extends about four miles along the river, when it changes into scattered cottages and bungalows, interspersed with trees, till some more large and handsome buildings appear about three miles fur-

ther. This is Bankipoor, where are the Company's opium warehouses, courts of justice, &c. &c. and where most of their civil servants live. I had an invitation from Sir Charles D'Oyley, and stopped my boat literally at the gate of his house, which stands very pleasantly on a high bank above the river. I met here a Franciscan friar, a remarkably handsome and intelligent-looking little man, whom I immediately and rightly guessed to be the Italian Padre, "Giulio Cesare," of whom so much mention is made in Martyn's Life. I found great amusement and interest in looking over Sir Charles's drawing-books; he is the best gentleman artist I ever met with. He says India is full of beautiful and picturesque country, if people would but stir a little way from the banks of the Ganges, and his own drawings and paintings certainly make good his assertion. The D'Oyleys offered me very kindly a bed-room on shore, which as my boat was under the shelter of a high bank, I found much cooler than the cabin. Soon after I arrived I received a large packet of letters, and thank God, a more comfortable account to those dearest to me.

The wind and the *sea,* for the river really deserves the name, continued to rise during the greater part of the day, so that the Corries, it was very plain, could not get past the rock on which the fort stands. Indeed we afterwards heard that at Dinapoor, where the stream is also usually violent, a budgerow and even a pinnace had been very nearly lost, and the latter actually almost filled with water, and driven ashore.

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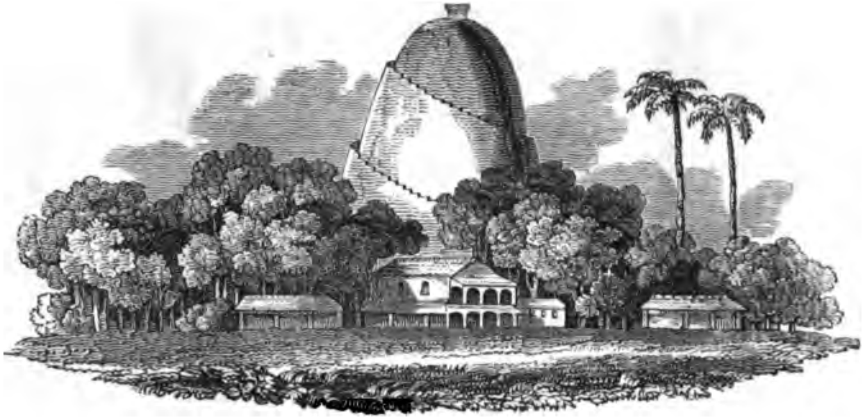

GRANARY, AT BANKIPOOR.

After dinner Lady D'Oyley took me round the only drive which is at this time of year practicable, being, though of a smaller extent, much such a green as the race-ground at Barrackpoor. We passed a high building, shaped something like a glass-house, with a stair winding round its outside up to the top, like the old prints of the Tower of Babel. It was built as a granary for the district, in pursuance of a plan adopted about 35 years ago by Government, after a great famine, as a means of keeping down the price of grain, but abandoned on a supposed discovery of its inefficacy, since no means in their hands, nor any buildings which they could construct, without laying on fresh taxes, would have been sufficient to collect or contain more than one day's provision for the vast population of their territories. It is not only in a time of famine, that in a country like India, the benefit of public granaries would be felt. These would of course be filled by the agents of the Company in those years and those seasons when grain was cheapest, and when the cultivator was likely to be ruined by the impossibility of obtaining a remunerating price. But the presence of an additional, a steady and a wealthy customer at such times in the market, to the amount of $\frac{1}{365}$ of the whole produce, or even less than that, would raise the price of grain 10 or even 20 per cent, and thus operate as a steady and constant bounty on agriculture, more popular by far, and as I conceive, more efficient than any Corn Law which could be devised. It appears to me, therefore, that a system of such gra-

naries, even on a very moderate scale throughout the Provinces, would not only essentially relieve famine, if it came, but, in some degree, prevent its coming; that it would improve the situation both of Ryut and Zemindar, and make them more able to pay their dues to Government, while, as there is no necessity or advantage (but rather the contrary) that the corn thus hoarded should be given away, the expense to the Company would not be very much more than the first cost and subsequent repair of the buildings, and the wages of the needful agents and labourers. I am well aware of the usual answer, that it is better to leave these things to private competition and speculation, that much of the grain thus collected would be spoiled, and become unfit for use, &c. But the first assumes a fact which in India, I believe, is not correct, that there is either sufficient capital or enterprise to enable or induce individuals to store up corn in the manner contemplated. As for the second, it would obviously be in years of over production, an equal benefit to the cultivator to have a part of his stock purchased and withdrawn from present consumption, even though what was thus purchased were actually burnt, while, though to keep the granaries full of good grain, would of course be more expensive to Government from the perishable nature of the commodity, yet it would be easy so to calculate the selling price as to cover this charge, and avoid the necessity of imposing fresh public burthens. On the whole, therefore, I am inclined to believe, that the measure was a wise one, and well

adapted to the state of India, though it is one, undoubtedly, which could only be carried into effect in peaceable times, and when there was a considerable surplus revenue. I know my dear wife has no objection to this sort of politico-economical discussion, and therefore send it without fearing to tire her. The building which has called it forth is said to have many imperfections, which made it very unfit for its destination. The idea itself, which is to pour the corn in at the top, and take it out through a small door at the bottom, I think a good one. But it is said to be ill-built, and by far too weak to support the weight of its intended contents, while by a refinement in absurdity, the door at the bottom is made to open inwards, and consequently when the granary was full, could never have been opened at all. It is now occasionally used as a powder magazine, but is at this moment quite empty, and only visited sometimes for the sake of its echo, which is very favourable to performances on the flute or bugle. Underneath its walls I had a good deal of conversation with Padre Giulio, who speaks French, though not well, yet fluently. He is thoroughly a man of the world, smooth, insinuating, addicted to paying compliments, and from his various accomplishments an acceptable guest at all English houses where French or Italian are understood. He spoke with great affection of Martyn, who thought well of him, and almost hoped that he had converted him from Popery.

He was apparently pleased with the notice which I paid him, and I certainly was much amused and

interested with his conversation. I found him a great admirer of Metastasio, and of course not fond of Alfieri. He himself is, indeed, a Milanese, so that he feels for the former as for a countryman as well as a brother ecclesiastic. Their sect, he said, had had a heavy loss in India by the recent death of the Romish Bishop of Thibet, who came out a little before my arrival, and who was also an Italian of good family, and a very elegant and accomplished scholar. He died in this neighbourhood about two months ago. I recollect Lord Amherst speaking of him, and he on his part, Giulio said, spoke much of Lord Amherst's good nature, and good Italian.

August 21.—The Corries arrived this morning; with the Archdeacon and Mr. Northmore, who came over from Dinapoor, I had to arrange the duties of the next day. The distance it appears from Bankipoor to Dinapoor is full seven miles in the dry season, at present between eight and nine, and through roads often impassable for a carriage. The majority of the Europeans in the neighbourhood (now that the 44th regiment is no longer quartered here) live in Bankipoor and Patna, so that Sir C. D'Oyley was anxious that I should preach here rather than at Dinapoor. I thought of doing both, but was dissuaded from a journey in the heat of the day, and I settled to remain here till Tuesday morning, and then go to Dinapoor to preach, and administer Confirmation. I find that the river, which offers at this moment so noble a sheet of water close to the garden-gate, is, in the dry

season, two miles off, and scarcely visible, there being only some small nullahs in the intervening space, which is then cultivated with rice and oats.

August 22.—Mr. Corrie read prayers, and I preached to a congregation of, I should suppose, fifty people, all of the upper or middling ranks, of whom I think thirty staid to receive the Sacrament. The service was performed in a large and convenient room, the Court of Appeal, and a handsome service of communion plate was produced, preserved from the time that the Company's Chaplain, now removed to Dinapoor, was stationed at Patna. A very earnest and general wish was expressed that Government would allow them a Chaplain still. This, with the present establishment, and the great demands on it, is I fear never likely to be granted, but it would be a very great advantage and convenience to the place, and would be attended with little expense in comparison, if an allowance were made the Chaplain at Dinapoor for a lodging and palanquin hire, and he were enjoined to visit Patna once a month. Some measure of the kind, with regard to this and many other stations almost similarly situated, I hope myself to suggest to Government as soon as I am better informed in the necessary details of the plans.

Lady D'Oyley took me this evening through some of the bazars, and a part of a long avenue of trees extending several miles into the country. Many of them are of great size, but the whole she said were planted by the senior judge, Mr. Douglas, an old man who has been a resident in or near

Patna for more than thirty years, during which he has only been once from it as far as Dinapoor. The houses of the natives here are almost all of mud, but their tiled roofs and verandahs give them a better aspect than the common Bengalee cottage. The hackeries are very different from those of Calcutta, being little tabernacles, like the moveable military shrines represented on ancient monuments, with curtains and awnings, and drawn either by one horse or two oxen. We had a very pleasant, quiet evening, such as a Sunday evening ought to be, and concluded with family prayers. On the whole I have been greatly pleased and interested with this visit.

I observed in the course of the day a singular custom among the Europeans here; they have no regular burial-ground, but inter their deceased relatives in their gardens and pleasure-grounds. Little urns and obelisks of this kind meet the eye near most of the bungalows, and there is one of the former under a fine tamarind-tree close to Sir C. D'Oyley's windows.

August 23.—This day, like those which had gone before it, was passed very agreeably, so much of it as I could spare from business, in the society of my new friends, but offered nothing remarkable. There was a large party to dinner, which broke up early, and I spent the rest of the evening in very agreeable conversation with the family circle.

August 24.—Sir C. D'Oyley sent me in his carriage half-way to Dinapoor, where Mr. Northmore's carriage met me. The Archdeacon went in a

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"Tonjon," a chair with a head like a gig, carried by bearers. The whole way lies between scattered bungalows, bazars, and other buildings, intermixed with gardens and mangoe groves; and three days without rain had made the direct road not only passable, but very reasonably good. As we approached Dinapoor, symptoms began to appear of a great English military station, and it was whimsical to see peeping out from beneath the palms and plaintains, large blue boards with gilt letters "Digah Farm, Havell, Victualler, &c." "Morris, Tailor." "Davis, *Europe* Warehouse," &c. The cantonment itself is the largest and handsomest which I have seen, with a very fine quay, looking like a battery, to the river, and I think three extensive squares of barracks uniformly built, of one lofty ground-story well raised, stuccoed, and ornamented with arcaded windows, and pillars between each. There are also extensive, and, I understood, very handsome barracks for the native troops which I did not see, those which I have described being for Europeans, of whom there are generally here one King's regiment, one Company's, and a numerous corps of artillery. Every thing in fact is on a liberal scale, except what belongs to the Church, and the spiritual interests of the inhabitants and neighbourhood. The former I found merely a small and inconvenient room in the barracks, which seemed as if it had been designed for a hospital-ward; the reading-desk, surplice, books, &c. were all meaner and shabbier than are to be seen in the poorest village chapel in Eng-

land or Wales; there were no punkahs, no wall-shades, or other means for lighting up the Church, no glass in the windows, no font, and till a paltry deal stand was brought for my use out of an adjoining warehouse, no communion table. Bishop Middleton objected to administer Confirmation in any but Churches regularly built, furnished and consecrated. But though I do not think that in India we need be so particular, I heartily wished, in the present case, to see things more as they should be, and as I had been accustomed to see them. Nor, in more essential points, was there much to console me for this neglect of external decencies. I had only fourteen candidates for Confirmation, some of them so young that I almost doubted the propriety of admitting them, and there were perhaps a dozen persons besides in the Church. It is very true that the King's regiment (the 44th) was absent, but the Company's European regiment, most of them young men, might have been expected to furnish, of itself, no inconsiderable number, when the conduct of those at Dum Dum on similar occasions is recollected. There are, likewise, several indigo-planters in the neighbourhood, many of them with families, and many others who had themselves never been confirmed, to whom the Chaplain of the station had long since sent notice, but who had none of them given any answer to his letters; he, indeed, (whom I found extremely desirous of contributing to the improvement of the people under his care) lamented in a very natural and unaffected manner the

gross neglect of Sunday, the extraordinary inattention on the part of the lower classes to all religious concerns, and the indifference hitherto shewn by the Company's military officers now at Dinapoor to every thing like religious improvement. While the 44th was here, a very different and admirable example was set by Colonel Morrison and his officers, and the men themselves were most of them patterns of decent conduct and regular attendance in Church, not only in the morning but in the evening, at which time their attendance was perfectly voluntary.

There had been a school for the European children and those recruits who could not read, but this had fallen to decay, because nobody would subscribe, and the Chaplain alone could not support it. The Government sent six months ago, a lending library for the use of their European soldiers, and allowed eight rupees a month to the clerk for keeping it, but the brigade major, to whom the books were consigned, had never unpacked them, alleging (of which he was not the proper judge) "that they were too few to be of any use," and "that there was no place to put them in," as if a corner of the room now used as a Church would not have answered the purpose perfectly.

Of the European regiment, though it was "in orders" that the men should attend Church every Sunday, very few ever came, and seldom any officer but the adjutant, and the neighbouring planters seemed utterly without religion of any kind, never

applying to the Clergyman except for marriage, burial, and the baptizing of their children. Mr. Northmore, who gave me this account, complained that he was often sadly discouraged, and led to fear that some deficiency in himself was the cause of this neglect of his ministry, but that he was comforted to find his attendance both acceptable and useful to the sick men in the hospital, where, indeed, I hear his conduct is marked by very great diligence and humanity. For the lamentable state of things of which he complains, there are many reasons for which he can in nowise be accountable, and which, to prevent his being discouraged, I took care to point out to him. One of these I shall probably find but too prevalent throughout the Indian army, where the early age at which the officers leave England, the little control to which they are afterwards subjected, and the very few opportunities afforded to most of them of ever hearing a sermon, or joining in public prayer, might be expected to heathenize them even far more than we find is the case.

But at Dinapoor something may be also ascribed to the exceeding bad conduct of the late Chaplain, which must have driven many from the church, whom it would be very difficult for the most popular preacher to entice back again. And the want of a decent church is the strongest cause of all. The present room barely affords accommodation for half the soldiers who might be expected to attend, without leaving any for the officers' families, or the neighbouring planters. These, therefore,

though room is generally to be had, have an excuse to offer to their consciences for not attending; and it is really true, that for women and children of the upper class to sit jostling with soldiers in a small close room, without punkahs, with a drive of perhaps three or four miles before and after service, is not a prospect which would make a man very fond of bringing his family to attend Divine service. A spacious and airy Church would greatly remove these difficulties. Government did, I understand, promise one some time back; but the military officers, to whom the preparation of the estimate and plan were left, took no trouble in the business. On the whole, what I saw and heard, both at and after Church, made me low and sad, to which perhaps the heat of the day, the most oppressive I have yet felt in India, greatly contributed.

On my return to the pinnace, which had meantime come on from Bankipoor, I found that to avoid the fury of the stream, they had moored her in a narrow nullah, which constitutes the harbour of Dinapoor, and which was filled with all kinds of vessels, while one of its banks was covered with warehouses, and the other occupied by a great cattle-fair. The heat was intense, and no breath of air could visit us, whilst, as evening came on, we were sure of being devoured by musquitos. I soon made up my mind, and told the Serang to leave the nullah and anchor in the middle of the river, when I had dressed and left the pinnace, and

to have the jolly-boat waiting for me at night, on the beach, below the battery.

In the evening Mr. Northmore called to take me a drive before dinner. We went to "Digah Farm," the place I had passed in the morning, which is extremely well worth seeing. It is a tavern, a large ground-floored house with excellent rooms, very handsomely fitted up, surrounded with some of the most extensive ranges of cow-houses, pig-styes, places for fattening sheep and cattle, dairies, &c. that I ever saw, all kept beautifully clean, with a large grass court full of poultry, and in the middle a very pretty flower-garden. To the back is a large kitchen-garden, and beyond this stacks of oats and other grain, not unworthy of an English farmer. The keeper is named Havell, a very respectable man. He is the butcher, corn-dealer, brewer, wine-merchant, confectioner, and wax-chandler of all this part of India.

During the drive I endeavoured to put Mr. Northmore in the way of getting some of those aids from the military officers of the cantonment, to which, by the regulations of Government, he is entitled. And afterwards at dinner, where were present most of the officers now in garrison, I succeeded, I hope, in getting the re-establishment of the school, together with the assurance from the colonel of the European regiment, that he would urge his recruits to attend, and promote only those men to be non-commissioned officers who could read and write; a measure which would soon make

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reading and writing universal. The brigade-major was not present, but I said all I could to the colonel about the lending library, and a more regular attendance of the troops in Church, and was glad to find what I said, extremely well taken. The library I think I have secured, since every body present seemed pleased with the idea, when the nature of its contents and the system of circulation were explained. The heat was something which a man who had not been out of Europe would scarcely conceive, and the party, out of etiquette on my account, were all in their cloth uniforms. I soon put them at their ease, however, in this particular, and I am almost inclined to hope that the white jackets which were immediately sent for, put them in better humour both with me and my suggestions.

I was much pressed to stay over the next Sunday, or at least a few days longer; but it is only by going to-morrow that I can hope to reach Ghazeepoor, or even Buxar, by Sunday next; and all agreed, on telling them what I had to do, that I had no time to spare in order to reach Bombay before the hot winds.

August 25.—I parted from Dinapoor under a salute of artillery, and sailed along the northern bank, which, where we first approached it, presented an outline far bolder and more abrupt than most which I have seen on the Ganges, being a precipitous bank of red earth overhung with trees and shrubs, with a native house of some consequence on its summit.

About noon we arrived at Chuprah, a large town on the north bank of the river, or rather on an arm of the river divided from the main stream by some marshy islands. Chuprah was the scene of a defeat received by Mr. Law, from, I believe, Sir Eyre Coote, (then Capt. Coote.) It is now the chief town of the district of Sarum, and the residence of the judge and collector; and contains also a good many large, handsome, native houses, and one very pretty mosque, or pagoda, I know not which. Its architecture resembles the first,—but there are a peepul-tree, ghât, and other things near it, which lead me to suspect the latter, and I do not think its entrance tallies with the regard shewn in all mosques to the Kibla. While I was in this place, vainly waiting for the Corries, a very fine and fast-sailing budgerow arrived with Mr. and Mrs. Anson, on their way to join his regiment at Meerut, and we proceeded together.

Near our halting place, which was a very pleasant one, was a little open shed occupied by a Hindoo ascetic, with a double quantity of dung and chalk on his face, who was singing in a plaintive monotonous tone to a little knot of peasants, who seemed to regard him with great veneration. He did not beg of us, but suspended his hymn while we passed between him and the Ganges. He had not the tyger-skin, which those whom I saw at Boglipoor appeared to take particular pleasure in displaying. A village was near, and a fine orchard of mangoe-trees; a number of bearers passed with packages of various kinds, belonging,

as they said, to a certain potentate named the "Dum-Raja," who was crossing the country to pay a visit somewhere in this neighbourhood. I was in hopes of an opportunity to see an Indian of rank on a journey, but it appeared that the great man had already passed. We overtook a number of vessels to-day, two of them of a curious and characteristic description. One was a budgerow at Chuprah, pretty deeply laden, with a large blue board on its side like that of an academy in England, inscribed "Goods for sale on commission," being in fact strictly a floating shop, which supplied all the smaller stations with, what its owners would probably call, "*Europe* articles." The other was a more elegant vessel of the same kind, being one of the prettiest pinnaces I ever saw, with an awning spread over the quarter-deck, under which sate a lady and two gentlemen reading, and looking so comfortable that I could have liked to join their party. I found that it was the floating shop of a wealthy tradesman at Dinapoor, who, towards the middle of the rains, always sets out in this manner with his wife, to make the tour of the upper Provinces, as high as his boat can carry, ascending alternate years, or as he finds most custom, to Agra, Meerut, or Lucknow, by their respective rivers, and furnishing glass, cutlery, perfumery, &c. &c. to the mountaineers of Deyra Doon, and the Zennanahs of Runjeet Singh and Sindia. We passed in the course of this day the mouths of no less than three great rivers falling into the Ganges from different quarters, the Soane

from the south and the mountains of Gundwana, the Gunduch from Nepaul, and the Dewah, from, I believe, the neighbourhood of Almorah : each of the three is larger, and of longer course than the Thames or Severn. What an idea does this give us of the scale on which nature works in these countries!

The heat all this day would have been intense, had not the breeze tempered it. No rain has fallen for many days.

August 26.—Our fine wind continued, which was the more fortunate since the sun was intensely hot and bright. In our way to Buxar the sirdar came to me with hands joined, and that sort of anxious smile which signifies that its wearer is about to ask a favour. He said that his parents lived close to the place where we now were, and requested a two days leave of absence, (promising to join me on Sunday night at Ghazepoor,) and also that I would advance him a month's wages to leave with them. I could not refuse him, though he is a very valueable person on board, and mention it because it seems to shew that among these poor people there is at least filial piety. The calling to see them was, indeed, natural; but the gift of the month's wages was what many valets-de-chambre in England would have thought, I fear, "quite out of character." I forgot to mention in the proper place that the sota-burdar had made a similar request at Bankipoor, where he had, he said, a wife and three children still at home, and that Abdullah, whose friends also live in Patna,

had been to see them, and brought back with him divers books, clothes, and other things, which he had left behind him when he undertook that voyage to England in his return from which we met him. He, however, did not ask for any advance of money, as he said his relations were pretty well off, and more able to help him than he them. He did not seem to anticipate much kindness of reception, but returned in good spirits, and asked for another day's leave of absence.

I found Buxar, (which I had expected to see a little ruinous fort, remarkable only as the scene of the battle which confirmed the British in the possession of Bengal and Bahar,) a large and respectable Mussulman town, with several handsome mosques,—one of the largest and neatest bazars which I have seen, and some good-looking European bungalows. We had some difficulty, owing to a crowd of boats, in getting our little vessel moored in a nullah, (or colly, as they call them here,) which is the usual harbour of the place. I could have preferred the open river, but the beach was very inconvenient, and the stream so strong that I did not like to press the point. Nor was the creek in question by any means so close and hot as that at Dinapoor. As soon as we touched ground, I sent a letter to Captain Field, the fort adjutant, requesting him to make my arrival known to the Europeans in garrison, in order that, if there was any clerical assistance wanted, they might call on me in the forenoon of the next day. I was soon afterwards visited by Captain Field, who said

he had immediately sent round the requisite notice, and apprehended that there would be some glad to avail themselves of it. He told me, to my surprise, that he had no fewer than 150 Europeans in garrison, his whole force amounting to 600 men. He also apologized for not having saluted me on my arrival, and on my telling him that I always supposed his fort was dismantled, he said that it was still so far in good order that nothing but an European force could take it, except by a very long siege. On hearing the number of Europeans, I expressed my regret that I could not, without great inconvenience, stay over Sunday; to which he replied, that he was convinced, (as they had so very seldom an opportunity of attending Divine service,) they would thankfully assemble if I would give them prayers and a sermon at 10 the next day, to which, of course, I gladly consented. A welcome shower of rain fell this evening.

August 27.—I went in the morning with Captain Field to see the fort, which is a small square, with a high rampart cased with turf, four circular bastions, a deep and wide ditch, a good glacis, and a sort of lower fort, extending to and commanding the river. The view from the ramparts is pleasing and extensive. There is one quarter which is, I think, extremely assailable, and which Major Dugald Dalgetty would unquestionably have pressed him to fortify. Still, as he truly said, it might stand a siege of some length from a native army, and its situation on the Ganges in its nearest approach to the Ghorka territories, might make such

a defence by no means unimportant, in the event of a rupture with those mountaineers. It is this possibility indeed, which now constitutes the principal value of the great stations of Dinapoor and Ghazeepoor.

After breakfast I went to Captain Field's house, which he had arranged, as well as it admitted of, as a Church. The principal room, and the adjoining verandah, were filled with old soldiers; two little rooms on each side contained, to my surprise, a number of natives, mostly women and children, while some officers and their wives were ranged round my desk. All were very attentive, and the old soldiers more particularly, (who had almost all prayer-books,) joined in the responses with a regularity, an exactness, and a zeal, which much affected me, and shewed how much, in their situation, they felt the blessing of an opportunity of public worship. I more than half repented of my intention to leave them before Monday. But I was aware that Ghazeepoor had, at least, an equally numerous congregation, equally without a clergyman; and it occurred to me that the Archdeacon might stay here, and join me in time for the Confirmation on Tuesday. This good man had never told me of the native Christians at Buxar; yet they are most of them the children of his own quiet and unwearied exertions in the cause of God. Some of them came up after church to beg for Hindoostanee Prayer-books and Gospels, a few of which I was able to supply them with.

The schoolmaster too, a Mussulman convert of

the name of "Curreem Museeh," mercy of Messiah, came up to offer the report of his scholars, and to hope I would come and see them assembled. I went in my Palkee, after consigning to Captain Field some Bibles and Tracts for his men, through some pretty green lanes and shady places, resembling the neighbourhood of an English village, escorted by Captain Field in his tonjon, with full pomp of orderly serjeant, spear-men, and other equipments of an up-country commandant, and followed by a marvellous crowd of women and boys, whom my silver sticks attracted. Being one of the great days in the feast of Mohurrun, we found the tomb of a Mussulman saint decorated with three green banners, and other preparations for their prayers, but when we passed nobody was there, and its appearance was so like a cross in a market-town during fair-time, that it did not detract from the English appearance of the view.

We stopped at the door of a very neat native cottage, surrounded by a garden of plaintains and potatoes, with flowers trained round the gate, and a high green hedge of the prickly pear. Here lived a Mrs. Simpson, a native of Agra, and one of Mr. Corrie's converts, now the widow of a serjeant in the Company's service, and getting her bread by teaching a few girls to read and work. She asked anxiously about Mr. Corrie, but there was no appearance of *cant* about her; indeed her stock of English did not seem very extensive. Here one of the English serjeants, with his wife, a very pretty native girl, baptized, as I understood, by Mr. Palmer

of Ghazeepoor, brought their son, a fine boy of four years old, for baptism, and during the ceremony a number of females and children remained in the garden and verandah, carefully kneeling when we kneeled, and bowing at every repetition of the name of Jesus. The scene was very interesting, and the beauty of the back-ground, the frame of the picture, and the costume of the worshippers, added to its picturesque beauty. At the close of the ceremony Curreem Museeh went out to speak to them, and they ran off, I did not know why. Mrs. Simpson said she had a very small subscription raised by some ladies in the neighbourhood, amounting to four rupees a month for her school, but that her neighbours sometimes helped her. She owned that she had seldom more than six or eight scholars, children of the European soldiers chiefly, to whom she taught reading and working. She asked for nothing but a prayer-book (she had a very good Hindoostanee New Testament and Pentateuch, and some spelling-books for her school), but accepted a small donation with much thankfulness.

Curreem Museeh's house, which we next visited, was still smaller than Mrs. Simpson's, and had not the few old pieces of European furniture, which, in hers, marked her husband's nation and profession. Adjoining it was a little school-house, which we found full of women and children, (about 30 or 35) on the ground, which was spread with mats, with their books in their laps. This served as their Church also, where they and a few of their hus-

bands, mostly European soldiers, who understood Hindoostanee, met three times a week in the evening for prayer. This school is supported, and Curreem Museeh's salary paid by the Church Missionary Society, and they have been sometimes, though very rarely, visited by a Missionary in orders. I regretted greatly that I could not address them with any effect in their own language, though I was strongly tempted to try; they, many of them indeed, knew a little English, but so little that they could not have been at all the better for any thing said to them in that tongue, nor except a few words, could they have understood the service this morning. I heard them read, however, and (by choosing such chapters of the New Testament as I was best acquainted with,) was able to follow them and to show them that I did do so. They read extremely well, distinctly, slowly, and as if they understood what they read; they afterwards answered several of the questions in Watts's catechism, and repeated the Creed, Lord's Prayer, and the Ten Commandments, giving a sort of exposition of each. I was extremely pleased and surprised at all I witnessed here.

On my return to the pinnace, I found that the Corries were not visible even from our mast-head, so that they plainly could not arrive before night, while two officers, who had just come in a budgerow from Ghazeepoor, said that if the wind failed ever so little, I should not get there in one day. I therefore wrote a few lines to Mr. Corrie, explaining my plans, and advising him to stay over Sunday

at Buxar, and set off, finding as an additional reason for quitting my present situation, that the water in the river had fallen nearly a cubit in the course of the night, and that if I remained, I might have some difficulty in getting the pinnace out of the colly. I had the usual salute from the garrison, and left Buxar after a day of great and unexpected interest.

The attendants in the school were of all ages, several young boys, some little girls, but the majority full-grown women. The boys were in the usual attire of other Indian children; the women and girls were decently wrapped up in their long shawls, barefooted, with the anklets and armlets usual with their countrywomen, but with no marks of caste on their foreheads. I heartily wished for some of the enemies of Missions to see, in this small and detached instance, the good which in a quiet and unpretending way, is really doing among these poor people. Curreem Museeh was, I believe, a havildar in the Company's army, and his sword and sash were still hung up, with a not unpleasing vanity, over the desk where he now presided as Catechist; he is a very decent-looking, middle-aged man, his white cotton clothes and turban extremely clean, and his colour like that of most of the inhabitants of these provinces, not very much darker than the natives of the south of Europe. I am indeed often surprised to observe the difference between my dandees (who are nearly the colour of a black tea-pot,) and the generality of the peasants whom we meet with on the shore or

in the bazars. The difference of climate will not account for this, for I have never in Bengal felt the sun more powerful than it has been within these last few days in Bahar; nor, though the people here wear rather more clothing than the lowest ranks of Bengalees, does this amount to more than a mantle over the head and shoulders, which, after all, they put on during the rain and breeze, not in the sun. I cannot help believing that as the language is different, so their race is also, and that in Bengal are some remains of an earlier, perhaps a negro stock, such as are now found in the Andaman islands, but who have been subdued by, and amalgamated with, the same northern conquerors who drove the Puharrees to their mountains.

CHAPTER XII.

BUXAR TO BENARES.

Caramnasa—Ghazeepoor—Lord Cornwallis's Monument—Palace—Salubrity—Rose-Fields—Suttees—Lepers—Dák Journey — Seidpoor—Benares—Case of Native Christians—Confirmation—Mission Schools—Description of Benares—Native Houses—Pagodas—Vishvayesa—Observatory—Jain Temple—Vidalaya—Hindoo Astronomy—Street Preaching—Amrut Row—Visit from the Raja.

A LITTLE to the south-west of Buxar we passed a large town with some neat mosques and the remains of a fort, named Chowsar, and a little further the mouth of a considerable river, the Caramnasa, whose singular properties I have before mentioned. It is for this river, which crosses the great road from Calcutta to Benares, that the rope-bridge exhibited by Mr. Shakespear at Cossipoor was intended by the Baboo Ramchunder Narain. At this place it is the boundary between the provinces of Bahar and Allahabad, and was, till the administration of Warren Hastings, who pushed on the border to Benares, the extreme limit of the Company's territories. How vastly have they since been extended! The river is here much con-

tracted in width, as might be expected after getting above the junction of so many great tributary streams, and the banks are generally high and abrupt. The country has but little timber in comparison with Bengal, but would not be thought deficient in this respect in most parts of Europe. The trees are round-topped, few palms being seen, and the cultivation, wheat, oats, and pulse, intermixed with grass leys covered with vast herds of cattle.

In passing along a colly, which we entered a little after we left the Caramnasa, I heard some disputing on deck, and suddenly found the boat going over to the other side of the stream. On enquiry, the venetians being closed on the side where the difficulty was, I was told that some European serjeants, with some Company's boats under their charge, who had put up for the night on that shore, had sent a message warning us off, lest our tow-line should occasion them some little trouble. I was angry, and asked the Serang why he attended to such an impertinent order, and why he obeyed it without consulting me? He answered that one side of the stream was really as good as the other, and that as he expected soon to lugana for the night, he had no desire to be in the neighbourhood of such people. However it is, I fear, a specimen of the way in which these gentry order about the natives, and even the European traders; not seeing any uniforms or white people in the boat, they perhaps took it for one of the floating shops which I have mentioned.

We brought to about a quarter of an hour afterwards, by a vast grass field, divided into butts by rows of the tall and beautiful cotton-grass. It is cultivated for the "Choppers" thatched roofs, of bungalows, and also for ropes, and even for a coarse but strong kind of canvass. It evidently was regarded as a valueable crop, from the exactness with which it was planted. As no cows would eat it except in extreme hunger, it is safe from their attacks, and the intervening stripes of grass afford a rich and noble pasture. I never saw, I think, finer land. The banks of the river are all a light, marly loam, like garden-mould, dry, sound, and friable, without any intermixture of stones or cold clay, and with very little sand. Abdullah, who is a warm patriot, so far as his admiration of the climate, soil, and productions of Hindoostan goes, and who is much pleased to observe the interest which I take in these matters, said, "Ah, my Lord, why not get leave to buy land in this good place and good climate, my Lady and children always have good health here, settle it on young lady, native of country, and call it Harrietpoor." I laughed, and told him the reasons of the law which hindered the English from buying land in India; he owned that it was a very good law to prevent the English collectors and magistrates from being tempted to extort lands, as the Mussulmans had done, from the people by false accusations, and added, that it was wonderful how the English parliament took notice of every thing, and every body.

August 28.—It is quite extraordinary to see how much and how fast the waters are subsiding; surely the rains have not ceased thus early! If they have it would augur ill for my getting to Cawnpoor by water, and (what I am far more afraid of) would make the neighbourhood of Calcutta very unhealthy. I have been visited within these few days by several large wasps or hornets, of greater bulk and duller colours than those of England, but not so numerous as to be troublesome.

Ghazeepoor, where I arrived this day, is another large town or city, and from the river very striking, though like all the Indian cities I have passed, its noblest buildings on approaching them turn out to be ruins. The river, though narrower than I have been lately accustomed to see it, is still as wide as the Hooghly at Cossipoor. At the eastern extremity of the town is a very handsome though ruined palace, built by the Nawâb Cossim Ali Khân, the most airy and best contrived, so far as can be perceived from its outward appearance, of any of the eastern buildings which I have seen. Its verandahs are really magnificent, but its desolation is so recent, that it is very far from being a pleasing object on approaching near enough to perceive its decay. It might still at no great expence be made one of the handsomest and best situated houses in India. At the other extremity of the town, and separated from it by gardens and scattered cottages, are the houses of the civil servants of the company, mostly with ground-floors only, but large and handsome, and beyond these is the

military cantonment, ugly low bungalows, with sloping roofs of red tile, but deriving some advantage from the trees with which (very different from the stately but naked barracks of Dinapoor) they are surrounded and intermingled. The most conspicuous among them is the Monument to Lord Cornwallis, who died here in his way up the country. It has a white dome like a pepper-pot, but when the young trees, which are growing up round it, shall have got a little higher, it will not look ill from the river.

Almost immediately as my vessel came to shore, Mr. Melville, who had seen it in its approach, came on board to say that he had given up his own house, and was staying with Mr. C. Bayley, who hoped for my company also. In their agreeable society I passed the three days which I remained at Ghazeepoor, and from them obtained so much valueable information, that I cannot help regretting I had not time, and have not memory to put down half of it. Some difficulties were felt about a proper place for divine service next day, the place (an old riding-house) which had been used as a Church before the station lost its Chaplain, being in so ruinous a state that the quartermaster had reported it sometime since to Government as unsafe for any persons to assemble in. A Mr. Watson, a tradesman in the place, however, offered his long room, generally used for auctions, and sometimes for assemblies, which, now that the European regiment was absent, and the probable congregation less numerous than it otherwise would

have been, answered the purpose extremely well, being large, airy, and furnished both with seats and punkahs.

During our drive this evening I had a nearer view of Lord Cornwallis's monument, which certainly does not improve on close inspection; it has been, evidently, a very costly building; its materials are excellent, being some of the finest freestone I ever saw, and it is an imitation of the celebrated Sybill's temple, of large proportions, solid masonry, and raised above the ground on a lofty and striking basement. But its pillars, instead of beautiful Corinthian well-fluted, are of the meanest Doric. They are quite too slender for their height, and for the heavy entablature and cornice which rest on them. The dome, instead of springing from nearly the same level with the roof of the surrounding portico, is raised ten feet higher on a most ugly and unmeaning attic story, and the windows (which are quite useless) are the most extraordinary embrasures (for they resemble nothing else) that I ever saw out of a fortress. Above all, the building is utterly unmeaning, it is neither a temple nor a tomb, neither has altar, statue, or inscription. It is, in fact, a "folly" of the same sort, but far more ambitious and costly, than that which is built at Barrackpoor, and it is vexatious to think that a very handsome Church might have been built, and a handsome marble monument to Lord Cornwallis placed in its interior, for little more money than has been employed on a thing, which, if any foreigner saw it, (an event luckily

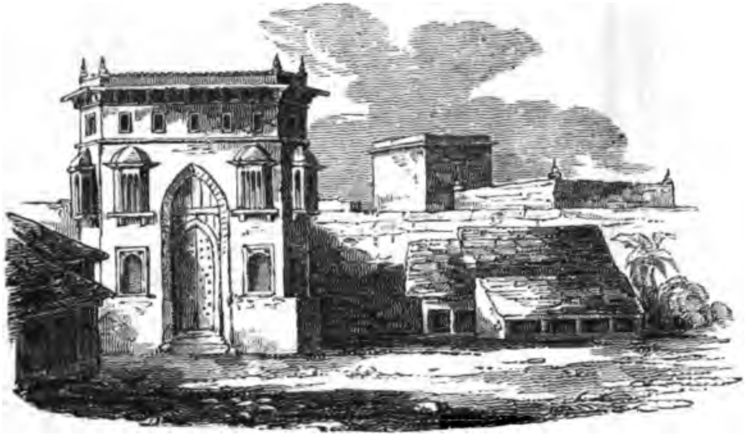
not very probable) would afford subject for mockery to all who read his travels, at the expense of Anglo-Indian ideas of architecture. Ugly as it is, however, by itself, it may yet be made a good use of, by making it serve the purpose of a detached "torre campanile" to the new Church which is required for the station; to this last it would save the necessity of a steeple or cupola, and would much lessen the expense of the building, but the times are, I fear, unpropitious for any grants of this nature from the Indian Government. Yet the wants of this station are so urgent, for when they have European soldiers here again, they will have no building of any kind to receive them for worship, and the representation which the principal civil and military servants have made to me, is so strong, that it is absolutely my duty to urge the case, and I will certainly do so.

Sunday, August 29.—Mr. Corrie, (who from illness, had been unable to undertake the whole duty at Buxar, and had arrived here yesterday,) read prayers, and I preached and administered the sacrament this morning, to a small but very attentive congregation, almost exclusively of the higher class. Afterwards I examined some children from the regimental school, which seems well-managed. Though the fathers are absent, the wives and children of the 38th Regiment remain here, and Government is also forming a considerable force of Sepoys.

August 30.—In the evening I drove with Captain Carter, the quarter-master, to fix on the best

spot for a Church, and found none so good as that which I have already mentioned. The present, or rather the late Church, is a very large building, thatched like a barn, with a wide span which has forced the side-walls out of the perpendicular; indeed, the whole is in a very forlorn condition, and I am surprised it has stood through these rains.

August 31.—This morning early Mr. Melville took me to see the prison, which, like all the Company's gaols which I have seen, is very clean, airy, and apparently well-managed,—and the old palace, now used as a custom-house, which I had so much admired coming up the river. The town, through which we passed, has no large houses except one, the property of a wealthy Mussulman, which is extremely like some of the old houses in Scotland, as represented in prints, and described by the author of Waverly. Like all other native buildings it looks dingy and neglected, but appears in good substantial repair, and is a striking object, more so, perhaps, than most of the Corinthian verandahs of Calcutta. The bazars, through which we drove, are neat; and one of the streets so wide that one might have supposed oneself in an English country town. There are the remains of an old castle here, now reduced to little more than a high green mound, scattered with ruins, and overhung with some fine trees. But the palace is, indeed, a very handsome building. It is approached from the land through a fine gateway, which, though differing in a few particulars from the



GOTHIC GATEWAY AT GHAZEEPOOR.

English gothic, certainly belongs to the same style of architecture, and excels the corresponding structures of Dacca, in being, instead of brick, of excellent stone. It is in good repair, and has still its massive teak folding-doors clenched with iron studs, and with the low-browed wicket in the middle, like an English castle or college.

The most striking differences between the English and Asiatic gothic, lie in the broad projecting stone cornices which adorn the latter, and to which I recollect no counterpart in Europe, though something approaching to them may be found in the heavy but picturesque eaves of the Florentine palaces, and though they are pretty closely imitated in wood in some of our old English black-and-white houses. In their gateways, likewise, and most other of their buildings, they avoid all those flanking projections, round or octagonal turrets and stair-cases, which our ancient English architects were so fond of; and, instead of these, cut off the corners of their buildings into an octagonal form. There is good sense in both these variations. In a climate where every breeze is precious, those projections, which are useful shelters in England, would be only nuisances; and the depth of shadow and architectural effect of which they thus deprive themselves, is supplied in a great degree by the projection of their kiosks and cornices, which are, at the same time, extremely convenient in a country so hot, and at certain seasons so rainy. There are two or three courts within the palace, surrounded by ruinous buildings, with an appearance,

at first sight, of meanness, but offering, in detail, many beautiful specimens of architecture. The arches here, however, are few of them gothic, being mostly of that kind which is generally called Moorish, specimens of which may be seen, if I recollect right, in Murphy's prints of the Alhambra. The columns are slender and octagonal. The arches semi-circular, but indented, and the bases of the columns are ornamented with flowers and leaves which seem interposed between them and their plinths. The tops of the windows are like those of the arcades, but generally enclosed in a square tablet, like what we see in Tudor-gothic,—the doors the same. The banqueting-house is a very striking and beautiful building in the form of a cross, open every way, and supported by a multitude of pillars and arches, erected on an understory, of an octagonal form. Its south-east side abuts immediately on a terrace rising from the river; the four projections of the cross seem calculated to answer the double purpose of shading the octagonal centre, and giving room for the attendants, music, &c., and the double line round the centre is a deep trench, which used to be filled, we are told, with rose-water, when the Nawâb and his friends were feasting in the middle, which still shews the remains of a beautiful blue, red, and white Mosaic pavement. It is now used as a warehouse to the custom-house, and the men with swords and shields who yet mount guard there, are police peons. The building, however, is in a rapid state of decay, though it still might be re-

stored, and, as a curious and beautiful object, is really worth restoring.

I set off for Benares after breakfast, but made little progress, both the stream, and, by an unfortunate chance, the wind, being unfavourable. Ghazeepoor is celebrated throughout India for the wholesomeness of its air, and the beauty and extent of its rose-gardens. Perhaps these in a good degree arise from the same cause,—the elevated level on which it stands, and the dryness of its soil, which never retains the moisture, and after the heaviest showers is in a very few hours fit to walk on with comfort. That this must contribute to health is evident; and I suppose, from all which I have observed, that it must be favourable to the growth of flowers. It is also another auspicious circumstance in the situation of the city and cantonment, that it has a noble reach of the river to the south-west, from which quarter the hot winds generally blow. Be this as it may, the English regiments removed hither from the other stations, have always found their number of deaths diminish from the Indian to the European ratio; and the apparent health of the inhabitants, both English and native, really struck me as doing justice to the favourable reports of the air. The country round is as flat as India generally is, and the roses were not in bloom. There was, however, a very brilliant display of flowers and flowering shrubs of other kinds in the different lanes and hedges, as well as in the pleasure-grounds of the European residents.

The rose-fields, which occupy many hundred acres in the neighbourhood, are described as, at the proper season, extremely beautiful. They are cultivated for distillation, and for making "attar." Rose-water is both good and cheap here. The price of a seer, or weight of 2lbs. (a large quart,) of the best, being 8 anas, or a shilling. The attar is obtained after the rose-water is made, by setting it out during the night and till sun-rise in the morning, in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top. The rose-water which is thus skimmed bears a lower price than that which is warranted with its cream entire, but Mr. Bayley said there is very little perceptible difference. To produce one rupee's weight of attar, 200,000 well-grown roses are required. The price, even on the spot, is extravagant, a rupee's weight being sold in the bazar (where it is often adulterated with sandal-wood,) for 80 S. R. and at the English warehouse, where it is warranted genuine, at 100 S. R. or £10! Mr. Melville, who made some for himself one year, said he calculated that the rent of the land, and price of utensils, really cost him at the rate of five pounds for the above trifling quantity, without reckoning risk, labour of servants, &c.

The whole district of Ghazeepoor is fertile in corn, pasture, and fruit-trees. The population is great, and the mosques, and Mussulmans in the shops and streets are so numerous, and there are so few pagodas of any importance visible, that I thought I had bidden adieu for the present to the

followers of Brahma. Mr. Melville, however assured me, to my surprise, that it was in the large towns only that the Mussulmans were numerous, and that, taking the whole province together, they were barely an eleventh part of the population, among the remainder of whom Hindooism existed in all its strength and bigotry. Suttees are more abundant here than even in the neighbourhood of Calcutta, but chiefly confined to the lower ranks. The last yearly return amounted to above forty, and there were several of which no account was given to the magistrate. It has been, indeed, a singular omission on the part of Government, that, though an ordinance has been passed, commanding all persons celebrating a suttee to send in notice of their intention to the nearest police officer, no punishment has been prescribed for neglect of this order, nor has it ever been embodied in the standing regulations, so as to make it law, or authorize a magistrate to commit to prison for contempt of it. If Government mean their orders respecting the publicity of suttees to be obeyed, they must give it the proper efficacy; while, if suttees are not under the inspection of the police, the most horrible murders may be committed under their name. This struck me very forcibly from two facts which were incidentally told me. It is not necessary, it seems, for the widow who offers herself, to burn actually with the body of her husband. His garments, his slippers, his walking-staff,—any thing which has at any time been in his possession, will do as well. Brahmin widows indeed, are, by the

Shaster, not allowed this privilege, but must burn with the body or not at all. This, however, is unknown or disregarded in the district of Ghazeepoor, and most other regions of India. But the person of whom I was told was no Brahmin; he was a labourer, who had left his family in a time of scarcity, and gone to live, (as was believed,) in the neighbourhood of Moorshedabad, whence he had once, in the course of several years, sent his wife a small sum of money from his savings, by a friend who was going up the country. Such remittances, to the honour of the labouring class in India are usual, and equally to their honour, when entrusted to any one to convey, are very seldom embezzled. Some years after, however, when the son of the absentee was grown up, he returned one day from a fair at a little distance, saying he had heard bad news, and that *a man unknown* had told him his father was dead. On this authority the widow determined to burn herself, and it was judged sufficient that an old garment of the supposed dead man should be burned with her. Now, it is very plain how easily, if the son wanted to get rid of his mother, he might have brought home such a story to induce her to burn, and it is also very plain, that whether she was willing or no, he might carry her to the stake, and (if the police are to take no cognizance of the matter) might burn her under pretence of a suttee. How little the interference of neighbours is to be apprehended in such cases, and how little a female death is cared for, may appear by another circumstance which occurred a

short time ago at a small distance from the city of Ghazeepoor, when, in consequence of a dispute which had taken place between two small freeholders about some land, one of the contending parties, an old man of seventy and upwards, brought his wife of the same age, to the field in question, forced her, with the assistance of their children and relations, into a little straw hut built for the purpose, and burned her and the hut together, in order that her death might bring a curse on the soil, and her spirit haunt it after death, so that his successful antagonist should never derive any advantage from it. On some horror and surprise being expressed by the gentleman who told me this case, one of the officers of his court, the same indeed who had reported it to him, not as a horrible occurrence, but as a proof how spiteful the parties had been against each other, said very coolly, "why not?—she was a very old woman,—what use was she?" The old murderer was in prison, but my friend said he had no doubt that his interference in such a case *between man and wife* was regarded as singularly vexatious and oppressive; and he added, "The truth is, so very little value do these people set on their own lives, that we cannot wonder at their caring little for the life of another. The cases of suicide which come before me, double those of suttees; men, and still more, women, throw themselves down wells, or drink poison, for apparently the slightest reasons, generally out of some quarrel, and in order that their blood may lie at their enemy's door, and unless the criminal in question

had had an old woman at hand and in his power, he was likely enough to have burned himself." Human sacrifices, as of children, are never heard of now in these provinces, but it still sometimes happens that a leper is burnt or buried alive, and as these murders are somewhat blended also with religious feeling, a leper being supposed to be accursed of the gods, the Sudder Dewannee, acting on the same principle, discourages, as I am told, all interference with the practice. The best way, indeed, to abolish it, would be to establish lazar-houses, where these poor wretches should be maintained and, if possible, cured, or at all events kept separate from the rest of the people, a policy, by which more than any thing else, this hideous disease has been extirpated in Europe.

All these stories have made a very painful impression on me. If I live to return to Calcutta, it is possible that by conversation with such of my friends as have influence, and by the help of what additional knowledge I may have acquired during this tour, I may obtain a remedy for some of them. And it is in order that this anxiety may not pass away, but that I may really do some little for the people among whom my lot is thrown, that I have put down more fully the facts which have come to my knowledge. I have on a former occasion noticed the opinions of most public men in India, on the important question of putting down suttees by authority. Whether this is attempted or not, it seems at least highly necessary that the regulations should be enforced which the Indian

Government itself had declared desireable, and that those instances which are really murder, on Hindoo as well as Christian principles, should not escape unpunished. Of the natural disposition of the Hindoo, I still see abundant reason to think highly, and Mr. Bayley and Mr. Melville both agreed with me, that they are constitutionally kind-hearted, industrious, sober, and peaceable, at the same time that they shew themselves on proper occasions, a manly and courageous people. All that is bad about them appears to arise either from the defective motives which their religion supplies, or the wicked actions which it records of their gods, or encourages in their own practice. Yet it is strange to see, though this is pretty generally allowed, how slow men are to admit the advantage or necessity of propagating Christianity among them. Crimes unconnected with religion are not common in Ghazeepoor. There are affrays, but such as arise out of disputes between Mohammedan and Hindoo processions at the time of the Mohurrun, in which blood is sometimes drawn. The police is numerous and effective, and the Thannadars, &c. though they had been here also, in the first instance, forgotten in the perpetual settlement, have been better provided for since than those of Bahar; but the tenants on the small and divided estates in these provinces, are worse off than those on the larger properties in Bahar. Estates here are seldom large, and the holdings very minute.

The language spoken by the common people is Hindoostanee, of a very corrupt kind. The good

"Oordoo" is chiefly confined to the army and courts of justice. When a person under examination once answered in it with unusual fluency and propriety, Mr. Melville's native chief officer said, with a sagacious nod, "That fellow talks good Oordoo! He has been in prison before to-day!" All legal writings, records, &c. are in Persian, a rule which Mr. Melville thinks good. Persian holding in India the place of Latin in Europe, in consequence of this regulation, all the higher officers of the court are educated persons. Persian is, as a language, so much superior in clearness and brevity to Hindoostanee, that business is greatly facilitated by employing it, and since even Oordoo itself is unintelligible to a great part of the Hindoos, there is no particular reason for preferring it to the more polished language. The honesty of the Hindoo law-officers is spoken very ill of; they seem to become worse the nearer they approach the seat of justice. The reason perhaps is not hard to discover; they are in situations where they may do a great deal of mischief; their regular salaries are wretchedly small, a part even of these arise from fees often oppressive and difficult to obtain, and they are so much exposed to getting a bad name even while they exact merely what is their due, that they become careless of reputation, and anxious by all underhand means to swell their profits. Much evil arises in India from the insufficient manner in which the subaltern native servants of Government are paid. In the case of the town duties, a toll-keeper, through whose hands

the dues of half a district pass, receives as his own share three rupees a month! For this he has to keep a regular account, to stop every boat or hackery, to search them in order to prevent smuggling, and to bear the abuse and curses of all his neighbours. What better could be expected from such a man, but that he should cheat both sides, withholding from his employers a large portion of the sums which he receives, and extracting from the poor country-people, in the shape of presents, surcharges, expedition and connivance-money, a far greater sum than he is legally entitled to demand?

September 1.—We advanced this day across the river by the aid of a favourable wind, which just lasted long enough to induce me to decline a very kind invitation sent by Mr. Bayley and Mr. Melville to return to them (being still within sight of Ghazeepoor) and proceed to Dâk on Friday afternoon. The wind, however, was of considerable service, since the place where we now were, Zermineeh, is famous for the time which boats are often detained there. After crossing the river, we proceeded a very little way against the stream.

September 2.—In addition to the stream, we had now the wind against us, but notwithstanding were dragged on with much difficulty six or eight miles, as far as a village named Chuckeepoor, where further progress, without great additional help, became impossible, the banks being high, steep, and crumbling, and the river perilously rapid. There were, at least, twenty vessels of different sizes already set fast and moored, a little a-head of

us, waiting for a westerly wind. I therefore sent to the Jemautdar of Chuckeepoor to desire him to hire fifty men for the next day, to pull the boats past the difficulty, and, since Mohammed confessed that he now saw no chance of the pinnace reaching Benares before Sunday evening, to hire bearers also to carry me to Seidpoor, on the regular Dâk road, where I felt convinced that my Ghazeepoor friends, knowing how the wind was, would have relays stationed for me. The Corries arrived at the same point a little before me, as in tracking, a budgerow, even of the heaviest kind, has an advantage over a vessel with sails and rigging.

September 3.—Forty-five men attended this morning, of whom some were dispersed among the other boats, but with the addition of her crew, the Cora had forty men at the drag-line; of these we had two, lest one should break, both new and strong ones. This was a necessary precaution, because if the tow-line breaks, the boat is in considerable danger. The country-people said, that they had seen a budgerow literally dashed to pieces the year before in the very place where we were lying. The people were saved with great difficulty, but every thing on board was lost, and hardly two planks of the boat remained together. The stream is indeed like that of a cataract, and the bank so high and crumbling, that the trackers work at a great disadvantage, as they dare not come close to the edge, and have to wind their way through trees and brushwood, and among the pillars of an old pagoda. At length having occu-

pied four hours in advancing nine miles, the current becoming slacker, the boatmen said they could get on without further help. I therefore dismissed my labourers, well satisfied with a present of four rupees to be divided among them, and set out on my first Dâk journey. I had twelve bearers, the road between this place and Seidpoor lying through fields and broken country, a double number being, as I was assured, necessary, particularly as it was not certain that I should find a relief on this side Benares, a distance of 24 English miles. I had my clothes and writing-desk in two petarrahs, (a sort of wicker box,) which one man carried slung on a bamboo across his shoulders, my mate-bearer to run with me, and, besides light refreshments, I was told to take my pistols. Such is the usual style in which Dâk journeys are made in India; and it may serve as an additional proof of the redundant population and cheapness of labour, that this number of bearers are obtained for such severe and unpleasant work, at about 12*s*. for the stage, varying from six to ten miles. The men set out across the meadows at a good round trot of about four miles an hour, grunting like paviours in England, a custom which, like paviours, they imagine eases them under their burthen. The road, however, soon became too uneven for a rapid progress, and we were above three hours in reaching Seidpoor, a distance of eight miles. There were indeed some difficult fords by the way, owing to the late rain, and no better road than the paths leading from one village to another. The Ganges was in sight

almost all the time, though our course lay a little inland. The country is fertile and populous, with a good deal of fine timber, but very few palms; the cultivation chiefly of millet, pulse, and Indian corn. In coming to any deep nullah, or steep bank, the bearers displayed considerable adroitness in supporting their burthen. Only four can usually put their shoulders to a palanquin at the same time. But those who were not under the poles thrust stout bamboos under the bottom of the palanquin, and took hold of the ends on each side, so that the strength of six men more was, for the time, brought into action. They required indeed such aid, since the road was certainly far from good, while the bearers were not a very stout set, and probably were agricultural labourers, not in the habit of Dâk travelling. The motion is neither violent nor unpleasant. It is incessant, however, and renders it impossible to draw, and not very convenient to read, except a large print.

Seidpoor I found a little country town, with very narrow streets, having verandah'd ranges of shops on each side; the houses generally one story above the ground, built of clay, with red tile roofs, and extremely projecting eaves. There were a little old mosque, and a pagoda, both of stone. The latter, like most in this neighbourhood, was surmounted by a sort of pyramidical spire, which, seen amidst the tall peepul-trees, by which it was surrounded and overtopped, gave the place some little air of an English village. I made the men set me down under the shade of the peepul-trees,

and sent my bearer to the Dâk-master of the place. A very good looking young man soon made his appearance, with pretty much the air of a smart young farmer, who had a commission in a volunteer corps. His dress was the common shirt and cummerbund, but his turban was very neat, he had embroidered shoes, his sword, the mark of his office, was tied with a military belt round his waist, and had a silver-hilt and red scabbard, and his beard was trimmed very sprucely, à la militaire. He was followed by two police burkandazes with their usual equipment of sword and shield, and a number of bearers, whom, he said, the Dâk-wala, being obliged to go from home, had left ready for me, by his orders, in consequence of a letter he had received from Mr. Melville. He was, he added with a low bow, the Jemautdar at my service, and asked if I wished either himself or his men to guard me. I thanked him, but said this was quite unnecessary; but he replied, he would, however, see me through the town, and, in fact, was of considerable use in clearing the way through the baskets, bags, and hackeries, of a small but crowded market-place. He had brought eight bearers, besides two more with a sort of flambeaux, wrapped up in coarse canvass painted red and white, useless enough in the middle of the day, but who always accompany Dâk travellers.

We set off at the same round-trot as before, but along a much better road, being smooth, wide, and straight, through corn-fields and meadows, with an evident, though abortive attempt, to rear a row of

young trees on each side. The English magistrates of India are fond, and with reason, of such avenues, and many have been planted of late years; the young trees are each of them surrounded with low mud banks by way of fence, but the precaution appears very often insufficient to save them from the cows, and, still more, the goats of the common people. After proceeding about 4 miles, we came to the ferry of the Goomty, which is, at this time of the year, a considerable river. I expected to be delayed here, but nothing of the kind occurred. The boat, a broad and substantial one, had a platform of wood covered with clay across its middle. The palanquin, with me in it, was placed on this with its length athwart the vessel, the Mangee steered, and some of the Dâk bearers took up oars, so that we were across in a very short time. Two men mounted on camels were at the same time endeavouring to ford the stream. I saw them making a long circuit among some marshy islands, but did not witness their ulterior progress. They crossed, however, for they overtook me at the next village.

About three o'clock we came to a pleasant village with a good bazar and some fine bamboos, where I determined to wait for my baggage, which had fallen behind. I sate accordingly in the shade, amused by the usual little sights and occurrences of a village, and only differing in the costume and complexion of the people from what one might have seen in England. Several country lasses passed with their Kedgeree pots of water on their

heads, their arms loaded with alternate rings of silver and red lac, and their bare ancles also in silver shackles, their foreheads dyed red, and their noses and ears disfigured by monstrous rings of the same metal. A set of little naked boys suspended their play at a sort of prison-bars, and came near to look at me; the two camels, which I had passed, came slowly up the street, and a little boy smartly dressed, and mounted on a very pretty poney, I suppose the son of the Zemindar, came out to take his evening ride, conducted by an old rustic-looking saees, with a leading rein. At length a young man in a sort of Cossac military dress, and with a sabre by his side, ran out in a great hurry from a little shop, and with an air and manner which well became one who had been passing some time in an ale-house, asked me if I knew any thing of the "Lord Padre Sahib." On telling him I was the person, he checked "his faultering voice and visage incomposed," joined his hands, and gave me the "buhoot salam" of Mr. Brooke, that he had charged him to go and meet me, to let me know that dinner was at four o'clock, to ask whether he could be of any use to me, and if not, to bring back word how soon I might be expected, and if there were any gentlemen with me. I told him I was waiting for my baggage and servant, on which he ran off as if he were "demented," and pulling out a trooper's horse from under a shed, scampered away towards the Goomty, with a zeal which made my bearers burst into a laugh. He returned, however, almost immediately,

having met some farmers, who, seated on their little poneys, with their coarse cotton mantles over one shoulder, and their long naked legs and broad feet thrust into short rope stirrups, were returning, I believe, from Seidpoor market, and who, as well as the camel riders, who now came up, assured me that no petarrahs or servant had yet crossed the ferry. The horseman now begged his dismissal, that he might carry the news of my approach to Mr. Brooke, and asked again whether I should be there to dinner? At this question, which, considering what he had said before was absurd enough, the bearers again laughed, and I begged him to tell Mr. Brooke, with my salam, that I hoped to be at his house before night, on which he set off along the Benares road at full gallop.

I was a good deal annoyed at the non-appearance of my luggage, till one of the camel men told me that it was quite safe, for he had seen it before he left Seidpoor, under the care of the Jemautdar, who had been unable to get bearers for it. I therefore again set out, and was soon after greeted by a second trooper, an elderly man, with a long beard dyed a carrotty red, which made a whimsical contrast with his dusky skin, but which, as I afterwards learned, is no infrequent piece of foppery in Asia with those who do not think the "hoary head a crown of glory." For his services I found I was indebted to the kindness of Mr. Macleod, the magistrate of Benares, and either naturally or accidentally, I found him a much clearer-headed fellow than the other. He offered to go on to Seid-

poor to enquire about my baggage, till I told him it had been left in the care of the Jemautdar. "Good, he is a good man," said he; "but as night is coming on I will tell the burkandaz of this village to go to meet it at the Goomty, and bring it safe on to the next Dâk-house, where we can give further orders, and I will soon overtake your honour." These mounted gens d'armes are the usual attendants of magistrates of the higher rank in all the Upper Provinces, who have also an apparatus of spears in their train, more imposing, in my eyes, than all the silver-sticks of Calcutta.

At the Dâk-house, where I arrived about dusk, Mr. Macleod's kindness had stationed bearers, and massaulchies, whose lights were now really useful. Mr. Brooke too, had stationed four burkandazes, with swords and shields, to see me safe and shew me the way, so that my last stage, which lay chiefly through a wide avenue of tall trees, was very picturesque, from the various tints and groupes seen by the light of the flambeaux, the sabres, the whiskers, turbans, and naked limbs of my bearers, guards, and conductors. We left Benares considerably to the left, in order to reach Mr. Brooke's house at Secrole. Mr. Brooke has been 56 years in India, being the oldest of the Company's resident servants. He is a very fine healthy old man, his manners singularly courteous and benevolent, and his tone, in speaking Hindoostanee and Persian, such as marks a man who has been in the habit of conversing much with natives of high rank. Though I was his guest, I was not in his

house, but in one he had borrowed from Dr. Yeld, the surgeon of the station, a very good house, and extremely well qualified either for lodging guests or giving entertainments.

At dinner to-day were, besides Dr. Yeld, only Mr. Frazer and Mr. Macleod, whose care of me on the road I mentioned, and whom I had met at Ghazeepoor. I remember to have known him by sight in Oxford, as rather my junior, and a great friend of Wilson, since well known as author of the "City of the Plague." I now find him a very agreeable and well-informed man, less altered, I think, in exterior, than most of my college contemporaries. On the whole, the day was a very interesting one; and the details of my little journey, though unmarked by any important event, had introduced me to scenes and situations which were new to me, and which I have not been sorry to write down while the effect of the first impression remains unpalled by repetition. Mr. Frazer is Chaplain of this station, and, I am told, extremely popular and exemplary.

September 4.—This morning was chiefly passed in arranging with Mr. Frazer, Mr. Morris the Church Missionary, and other gentlemen, the ceremonies of the following day. In order to give the persons confirmed an early opportunity of receiving the Communion, it was desireable that the Confirmation should, as at Dacca, precede the consecration of the Church. This evening was the time first fixed on by me for the former, but it was found that the Mohammedan fast of the

Mohurrun, now just terminating, which always concludes with processions, firing of guns, beating drums, and other music, would make it impossible for any body to hear what was said, inasmuch as the principal processions pass, usually, close to the Church-yard. It was therefore at length determined, as the only arrangement suited to the circumstances of the time and climate, that the morning prayer and Confirmation service, without the Communion, should be read at 7 o'clock on Sunday morning, and that the Church should be consecrated, and the Communion administered at 7 o'clock the same evening.

September 5.—At six this morning I attended the Hindoostanee place of worship, a small but neat chapel, built by a subscription raised when Mr. Corrie was here, and under his auspices. The congregation consisted of about thirty grown persons, and twelve or fourteen children. Mr. Morris, the Church Missionary, read the Morning Service, Litany, and Commandments, from the Hindoostanee compendium of our Liturgy, which unfortunately is as yet without the Psalms. I gave the Benediction for the first time in Hindoostanee; and then hastened to the Church, which I found a small but very neat building. The candidates for Confirmation were thirty, of whom four were young artillery-men, and fourteen native Christians. To the latter I repeated the question, and pronounced the Benediction, in Hindoostanee. The case of one of these men had occasioned me some perplexity the day before, when Mr. Morris stated it

to me; but I had now made up my mind. He was a convert of Mr. Corrie's, and six years ago married a woman who then professed herself a Christian, but soon afterwards ran away from him and turned Mussulman, in which profession she was now living with another man. The husband had applied to the magistrate to recover her, but, on the woman declaring that she was no Christian and did not choose to be the wife of one, he said he could not compel her. The husband, in consequence, about two years ago applied to Mr. Frazer to marry him to another woman. Mr. Frazer declined doing so, as no divorce had taken place; on which he took the woman without marriage, and had now two children by her. For this he had been repelled from the Communion by Mr. Morris, but still continued to frequent the Church, and was now very anxious for Confirmation. After some thought, I came to the conclusion that the man should be reproved for the precipitancy with which he had formed his first connexion, and the scandal which he had since occasioned; but that he might be admitted both to Confirmation and the Communion, and might be married to the woman who now held the place of a wife to him. It seemed a case to which St. Paul's rule applied, that if an unbelieving husband or wife chose to depart, on religious grounds, from their believing partner, this latter was, in consequence, free. At all events, as the runaway woman was, if a wife, living in open adultery, it was plain that he had a right to "put her away." Though the laws of the country

provided him no remedy, yet, as a matter of conscience, this right might be fitly determined on by his religious guides; and *I* conceived myself warranted to declare him divorced and at liberty to marry again. My determination, I found, gave great satisfaction to Mr. Frazer and Mr. Morris, both of whom said, that without some such permission the state of new converts would be often very hard, and that the usual remedies supplied by the canon law would be, to men in such circumstances, utterly unattainable. I had some conversation with the man, who spoke a little English, and saw no reason to repent my decision, since I found him tolerably well informed in the principles of Christianity, and, to all appearance, earnest in its profession.

We dined between services. In the evening the Church was extremely full, and there were, I think, fifty communicants, almost all who had been confirmed attending. To the natives I gave the Communion, with the accompanying words, in their own language.

September 6.—I went this morning with Mr. Frazer to the Mission School in the city, which is kept in a large house well adapted for the purpose, and made over to the Church Missionary Society, together with other tenements adjoining, by a rich Bengalee Baboo, not long since dead in Benares, whom Mr. Corrie had almost persuaded to become a Christian, but who at length appears to have settled in a sort of general admiration of the beauty of the Gospel, and a wish to improve the state of

knowledge and morality among his countrymen. In these opinions he seems to have been followed by his son, Calisunker Gossant, now living, and also a liberal benefactor to this and other establishments for national education in India. The house is a native dwelling, containing on the ground-floor several small low rooms, in which are the junior classes, and, above, one large and lofty hall supported by pillars, where the Persian and English classes meet, besides a small room for a library. The boys on the establishment are about 140, under the care of an English school-master, assisted by a Persian Moonshee, and two Hindoostanee writing-masters, the whole under the inspection of a catechist, Mr. Adlington, a clever young man, and a candidate for orders. The boys read Oordoo, Persian, and English, before me extremely well, and answered questions both in English and Hindoostanee with great readiness. The English books they read were the New Testament, and a compendium of English history. They also displayed great proficiency in writing, (Nagree, Persian, and English) arithmetic, in which their multiplication table extended to 100×100, geography, and the use of the globes. To judge from their dress, they were mostly belonging to the middling class of life. Many, I think the majority, had the Brahminical string. I asked the catechist and school-master if any of these boys or their parents objected to their reading the New Testament. They answered that they had never heard any objection made, nor had the least reason to believe

that any was felt. The boys, they said, were very fond of the New Testament, and I can answer for their understanding it. I wish a majority of English school boys might appear equally well-informed. The scene was a very interesting one; there were present the patron of the school, Calisunker Gossant, a shrewd and rather ostentatious, but a well-mannered Baboo, his second son, a fine and well-educated young man, Mr. Macleod and Mr. Prinsep, the magistrates of the place, both very acute critics in Hindoostanee and Persian, some ladies, and a crowd of swords, spears, and silver-sticks on the stair-case, (whose bearers, by the way, seemed to take as much interest as any of us in what was going on.) One, however, of the most pleasing sights of all, was the calm but intense pleasure visible on Archdeacon Corrie's face, whose efforts and influence had first brought this establishment into activity, and who now, after an interval of several years, was witnessing its usefulness and prosperity.

In our way to and from the school I had an opportunity of seeing something of Benares, which is a very remarkable city, more entirely and characteristically Eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. Mr. Frazer's gig was stopped short almost in its entrance, and the rest of the way was passed in tonjons, through alleys so crowded, so narrow, and so winding, that even a tonjon sometimes passed

with difficulty. The houses are mostly lofty, none I think less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful, and they are many of them entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar, but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up (any blows, indeed, given them must be of the gentlest kind, or woe be to

the profane wretch who braves the prejudices of this fanatic population) in order to make way for the tonjon. Monkeys sacred to Hunimaun, the divine ape who conquered Ceylon for Rama, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Fakirs' houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments, while religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, cow-dung, disease, matted locks, distorted limbs and disgusting and hideous attitudes of penance can shew, literally line the principal streets on both sides. The number of blind persons is very great (I was going to say of lepers also, but I am not sure whether the appearance on the skin may not have been filth and chalk) and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched till the nails grew out at the backs. Their pitiful exclamations as we passed, "Agha Sahib," "Topee Sahib," (the usual names in Hindostan for an European) "khana ke waste kooch cheez do," "give me something to eat," soon drew from me what few pice I had, but it was a drop of water in the ocean, and the importunities of the

rest as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this "the most holy city" of Hindoston, "the Lotus of the world, not founded on common earth, but on the point of Siva's trident," a place so blessed that whoever dies here, of whatever sect, even though he should be an eater of beef, *so he will but be charitable to the poor Brahmins*, is sure of salvation. It is, in fact, this very holiness which makes it the common resort of beggars; since, besides the number of pilgrims, which is enormous from every part of India, as well as from Thibet and the Birman empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are, from time to time, disgraced or banished from home by the revolutions which are continually occurring in the Hindoo states, came hither to wash away their sins, or to fill up their vacant hours with the gaudy ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity. Amrut Row, for a short period of his life Peishwa of the Maharattas, and since enjoying a large pension from our Government in addition to a vast private fortune, was one of the chief of these almsgivers. On his name-day, that is in Hindostan, the day on which his patron god is worshipped, he annually gave a seer of rice and a rupee to every Brahmin, and every blind or lame person who applied between sun-rise and sun-set. He had a large garden a short distance from the

city, with four gates, three of which were set open for the reception of the three different classes of applicants, and the fouth for the Peishwa and his servants to go backwards and forwards. On each person receiving his dole, he was shewn into the garden, where he was compelled to stay during the day lest he should apply twice, but he had shade, water, company, and idols enough to make a Hindoo (who seldom eats till sun-set) pass his time very pleasantly. The sums distributed on these occasions are said to have, in some instances, amounted to above 50,000 rupees. His annual charities altogether averaged, I was informed, probably three times that amount. He died the second night of my residence at Secrole; Mr. Brooke said he was really a good and kind man, religious to the best of his knowledge, and munificent, not from ostentation but principle. There are yet, I understand, some living instances of splendid bounty among the Hindoos of Benares, indeed Calisunker is no bad specimen, and on the whole my opinion of the people improves, though it was never so unfavourable as that of many good men in Calcutta. "God," I yet hope and believe, in the midst of the aweful and besotted darkness which surrounds me, and of which, as well as its miserable consequences, I am now more sensible than ever, "God may have much people in this city!"

By the time the examination at the school was over, the sun was too high to admit of our penetrating further into these crowded streets. Close to the school, however, was a fine house belong-

ing to two minors, the sons of a celebrated Baboo, who had made a vast fortune as Dewan. to some Europeans high in office, as well as to some natives of rank resident in and near Benares, which we had time to see. It was a striking building, and had the advantage, very unusual in Benares, of having a vacant area of some size before the door, which gave us an opportunity of seeing its architecture. It is very irregular, built round a small court, two sides of which are taken up by the dwelling-house, the others by offices. The house is four lofty stories high, with a tower over the gate of one story more. The front has small windows of various forms, some of them projecting on brackets and beautifully carved, and a great part of the wall itself is covered with a carved pattern of sprigs, leaves, and flowers, like an old fashioned paper. The whole is of stone, but painted a deep red. The general effect is by no means unlike some of the palaces at Venice, as represented in Canaletti's views. We entered a gateway similar to that of a college, with a groined arch of beautifully rich carving, like that on the roof of Christ Church gateway, though much smaller. On each side is a deep richly carved recess, like a shrine, in which are idols with lamps before them, the household gods of the family. The court is covered with plaintains and rose-trees, with a raised and ornamented well in its centre; on the left hand a narrow and steep flight of stone steps, the meanest part of the fabric, without balustrades, and looking like the approach to an English granary, led to the first story. At

their foot we were received by the two young heirs, stout little fellows of thirteen and twelve, escorted by their uncle, an immensely fat Brahmin pundit, who is the spiritual director of the family, and a little shrewd-looking, smooth spoken, but vulgar and impudent man, who called himself their Moonshee. They led us up to the shew-rooms, which are neither large nor numerous; they are, however, very beautifully carved, and the principal of them which occupies the first-floor of the gateway, and is a square with a Gothic arcade round it, struck me as exceedingly comfortable. The centre, about fifteen feet square, is raised and covered with a carpet, serving as a divan. The arcade round is flagged with a good deal of carving and ornament, and is so contrived that on a very short notice, four streams of water, one in the centre of each side, descend from the roof like a permanent shower-bath, and fall into stone basons sunk beneath the floor, and covered with a sort of open fret-work, also of stone. These rooms were hung with a good many English prints of the common paltry description which was fashionable twenty years ago, of Sterne and poor Maria, (the boys supposed this to be a doctor feeling a lady's pulse) the sorrows of Werter, &c. together with a daub of the present Emperor of Delhi, and several portraits in oil of a much better kind, of the father of these boys, some of his powerful native friends and employers, and of a very beautiful woman of European complexion, but in an Eastern dress, of whom the boys knew nothing, or would say nothing

more than that the picture was painted for their father by Lall-jee of Patna. I did not, indeed, repeat the question, because I know the reluctance with which all Eastern nations speak of their women, but it certainly had the appearance of a portrait, and as well as the old Baboo's picture, would have been called a creditable painting in most gentlemen's houses in England.

I have, indeed, during the journey, been surprised at the progress which painting appears to have made of late years in India. I was prepared to expect glowing colours, without drawing, perspective, or even shadow, resembling the illuminations in old Monkish chronicles, and in the oriental MSS. which are sometimes brought to England. But at Sir C. D'Oyley's, I saw several miniatures by this same Lall-jee, dead some years since, and by his son now alive, but of less renowned talent, which would have done credit to any European artist, being distinguished by great truth of colouring, as well as softness and delicacy. The portraits which I now saw, were certainly not so good, but they were evidently the works of a man well acquainted with the principles of his art, and very extraordinary productions, considering that Lall-jee had probably no opportunity of so much as seeing one Italian picture.

Our little friends were very civil, and pressed us to stay for breakfast, but it was already late. We looked, however, before we went, at the family pagoda, which stood close to the house, and was, though small, as rich as carving, painting, and gild-

ing could make it. The principal shrine was that of Siva, whose emblem rose just seen amid the darkness of the inner sanctuary, crowned with scarlet flowers, with lamps burning before it. In front, and under the centre cupola, was the sacred bull richly painted and gilt, in an attitude of adoration, and crowned likewise with scarlet flowers, and over all hung a large silver bell, suspended from the roof like a chandelier. I thought of the Glendoveer and Mount Calasay, but in the raree-show before me there was nothing sublime or impressive. One of the boys in the Mission school, whose quickness had attracted my notice, and who appeared so well pleased with my praise that I found him still sticking close to me, now came forward, shewed his Brahminical string, and volunteered as cicerone, telling us in tolerable English the history of the gods and goddesses on the walls. The fat pundit seemed pleased with his zeal, but it was well perhaps for the little urchin, that the corpulent Padre did not understand the language in which some of the remarks were made. They opened my eyes more fully to a danger which had before struck me as possible, that some of the boys brought up in our schools might grow up accomplished hypocrites, playing the part of Christians with us, and with their own people of zealous followers of Brahma, or else that they would settle down into a sort of compromise between the two creeds, allowing that Christianity was the best for us, but that idolatry was necessary and commendable in persons of their own nation. I talked with

Mr. Frazer and Mr. Morris on this subject in the course of the morning; they answered, that the same danger had been foreseen by Mr. Macleod, and that, in consequence of his representations, they had left off teaching the boys the Creed and the Ten Commandments, as not desiring to expose them too early to a conflict with themselves, their parents, and neighbours, but choosing rather that the light should break on them by degrees, and when they were better able to bear it. They said, however, that they had every reason to think that all the bigger boys, and many of the lesser ones, brought up at these schools, learned to despise idolatry and the Hindoo faith less by any direct precept, for their teachers never name the subject to them, and in the Gospels, which are the only strictly religious books read, there are few if any allusions to it, than from the disputations of the Mussulman and Hindoo boys among themselves, from the comparison which they soon learn to make between the system of worship which they themselves follow and ours, and above all, from the enlargement of mind which general knowledge and the pure morality of the Gospel have a tendency to produce. Many, both boys and girls, have asked for Baptism, but it has been always thought right to advise them to wait till they had their parents' leave, or were old enough to judge for themselves; and many have, of their own accord, begun daily to use the Lord's Prayer, and to desist from shewing any honour to the image. Their parents seem extremely indifferent to their conduct in this re-

spect. Prayer, or outward adoration, is not essential to caste. A man may believe what he pleases, nay, I understand, he may almost say what he pleases, without the danger of losing it, and so long as they are not baptized, neither eat nor drink in company with Christians or Pariahs, all is well in the opinion of the great majority, even in Benares. The Mussulmans are more jealous, but few of their children come to our schools, and with these there are so many points of union, that nothing taught there is at all calculated to offend them.

September 7.—This morning, accompanied by Mr. Macleod, Mr. Prinsep, and Mr. Frazer, I again went into the city, which I found peopled as before with bulls and beggars; but what surprised me still more than yesterday, as I penetrated further into it, were the large, lofty, and handsome dwelling-houses, the beauty and apparent richness of the goods exposed in the bazars, and the evident hum of business which was going on in the midst of all this wretchedness and fanaticism. Benares is, in fact, a very industrious and wealthy as well as a very holy city. It is the great mart where the shawls of the north, the diamonds of the south, and the muslins of Dacca and the eastern provinces centre, and it has very considerable silk, cotton, and fine woollen manufactories of its own; while English hardware, swords, shields, and spears from Lucknow and Monghyr, and those European luxuries and elegancies which are daily becoming more popular in India, circulate from hence through Bundlecund, Gorruckpoor, Nepaul, and other tracts

which are removed from the main artery of the Ganges. The population according to a census made in 1803, amounted to above 582,000,—an enormous amount, and which one should think must have been exaggerated; but it is the nearest means we have of judging, and it certainly becomes less improbable from the real great size of the town, and the excessively crowded manner in which it is built. It is well drained, and stands dry on a high rocky bank sloping to the river, to which circumstance, as well as to the frequent ablutions and great temperance of the people, must be ascribed its freedom from infectious diseases. Accordingly, notwithstanding its crowded population, it is not an unhealthy city; yet the only square, or open part in it, is the new market-place, constructed by the present Government, and about as large as the Peckwater Quadrangle in Oxford.

Our first visit was to a celebrated temple, named the Vishvayesa, consisting of a very small but beautiful specimen of carved stone-work, and the place is one of the most holy in Hindostan, though it only approximates to a yet more sacred spot adjoining, which Aulum Gheer defiled, and built a mosque upon, so as to render it inaccessible to the worhippers of Brahma. The temple-court, small as it is, is crowded like a farm-yard with very fat and very tame bulls, which thrust their noses into every body's hand and pocket for gram and sweetmeats, which their fellow-votaries give them in great quantities. The cloisters are no less full of naked devotees, as hideous as chalk and dung can

make them, and the continued hum of "Ram! Ram! Ram! Ram!" is enough to make a stranger giddy. The place is kept very clean, however,—indeed the priests seem to do little else than pour water over the images and the pavement, and I found them not merely willing, but anxious, to shew me every thing,—frequently repeating that they were Padres also, though it is true that they used this circumstance as an argument for my giving them a present. Near this temple is a well, with a small tower over it, and a steep flight of steps for descending to the water which is brought by a subterraneous channel from the Ganges, and, for some reason or other, is accounted more holy than even the Ganges itself. All pilgrims to Benares are enjoined to drink and wash here; but a few years ago, a quarrel having occurred between the Hindoo and Mussulman population of the town, arising from the two religious processions of the Mohurrun and Junma Osmee encountering each other, the Moslem mob killed a cow on this spot, and poured her blood into the sacred water. The Hindoos retaliated by throwing rashers of bacon into the windows of as many mosques as they could reach; but the matter did not end so: both parties took to arms, several lives were lost, and Benares was in a state of uproar for many hours, till the British Government came in with its authority, and quelled the disturbance.

In another temple near those of which I have been speaking, and which is dedicated to "Unna Purna," supposed to be the "Anna Perenna" of

the Romans, a Brahmin was pointed out to me, who passes his whole day seated on a little pulpit about as high and large as a dressing-table, only leaving it for his necessary ablutions, and at night, though then he sleeps on the pavement beside it. His constant occupation is reading or lecturing on the Vedas. The latter he does to as many as will hear him, from eight in the morning till four in the evening. He asks for nothing, but a small copper bason stands by his pulpit, into which any who feel disposed may drop the alms on which only he subsists. He is a little pale man, of an interesting countenance, which he does not disfigure by such ostentatious marks of piety as are usual here, and is said to be eloquent, as well as extremely learned in the Sanscrit.

One of the most interesting and singular objects in Benares is the ancient Observatory, founded before the Mussulman conquest, and still very entire, though no longer made any use of. It is a stone building, containing some small courts, cloistered round for the accommodation of the astronomers and their students, and a large square tower, on which are seen a huge gnomon, perhaps 20 feet high, with the arc of a dial in proportion, a circle 15 feet in diameter, and a meridional line, all in stone. These are very far from being exact, but are interesting proofs of the zeal with which science has at one time been followed in these countries. There is a similar observatory at Delhi.

From the observatory we descended by a long flight of steps to the water's edge, where a boat

is waiting for us. I had thus an opportunity of seeing the whole city on its most favourable side. It is really a very large place, and rises from the river in an amphitheatrical form, thickly studded with domes and minarets, with many very fine ghâts descending to the water's edge, all crowded with bathers and worshippers. Shrines and temples of various sizes, even within the usual limits of the river's rise, almost line its banks. Some of these are very beautiful, though all are small, and I was particularly struck with one very elegant little structure, which was founded, as well as the ghât on which it stands, by the virtuous Ali Bhaee. On rowing past this, Mr. Prinsep said that he had, as a special favour, obtained permission for me to see a Jain temple. These Jains are a body of sectaries held in detestation by the Hindoos, but who agree with them in their adoration of the Ganges, and in their esteem for Benares. They are not very numerous, and are themselves divided into two sects, who hold each other in great abhorrence, and were recently in arms in the streets of Benares, and were only parted by the same strenuous peace-makers who interfered in the war of the cows and swine. Those who reside here are chiefly from Bundlecund, and many of them very rich merchants, who are exeedingly jealous of their religious mysteries, and had never been known to admit strangers into the penetralia of their temple. Mr. Prinsep had, however, called most good-naturedly on the high-priest, and on one of the leading members of the congregation, the day be-

fore, and had said so much about me, both personally and officially, that they offered to admit me, at first alone, and at length relaxed so far, as to receive him and Mr. Macleod as interpreters. Mr. Frazer was not specially included, but Mr. Prinsep did not doubt he might go too. The high-priest is himself regarded as an incarnation of the deity.

After climbing a steep flight of steps, and threading a succession of the narrowest alleys I ever saw, we arrived at the door of a large and lofty, but dingy house, at the top of which peeped out a little gilt cupola. Here we climbed another steep stair-case, and were received in a small but neat vestibule, without furniture, except three or four chairs, and with a beautiful oriel window looking on the river, by the Priest, a tall large man, with a very shrewd and intelligent countenance. He begged us to be seated, and observed he was sorry he could not converse with me in any language which I was sufficiently acquainted with, to make me understand all I should see. Two or three others, Jain merchants, now entered, and the Priest led us into a succession of six small rooms, with an altar at the end of each, not unlike those in Roman Catholic Chapels, with a little niche on one side resembling what in such Churches they call the "Piscina." In the centre of each room was a large tray with rice and ghee strongly perfumed, apparently as an offering, and in two or three of them were men seated on their heels on the floor, with their hands folded as in prayer or religious

contemplation. Over each of the altars was an altar-piece, a large bas-relief in marble, containing the first, five, the last in succession twenty-five figures, all of men sitting cross-legged, one considerably larger than the rest, and represented as a Negro. He, the Priest said, was their god, the rest were the different bodies which he had assumed at different epochs, when he had become incarnate to instruct mankind. The doctrines which he had delivered on these occasions make up their theology, and the progress which any man has made in these mysteries, entitles him to worship in one or more of the successive apartments which were shewn us.

They call their god, I think, *Purnavesa,* but he is evidently the same person as Buddha, being identified by his Negro features and curled hair, and by the fact which the Priest mentioned, that he had many worshippers in Pegu and Thibet. Yet when I asked if he was the same with Buddha, he did not expressly allow it, merely answering that his proper name was Purnavesa. Mr. Prinsep asked one of the merchants, what was the difference between their religion and that of some other persons whom he named, and who are their religious opponents. The man coloured up to the eyes, and said with bitterness, "As much as between the Hindoo and the Christian, as much as between the Christian and the Mussulman." "We worship the same God," the Priest said more calmly, "but they are ignorant how to worship him." Mr. Prinsep afterwards told me that the

merchant of whom he spoke had been one of the most active in the recent disturbance, and had been "in trouble" on that account. On our return to the vestibule, where we first entered, the Priest expressed his satisfaction at the interest which I had taken in their temple, and the hope of his congregation and himself that I would accept a trifling present from them. One of the laymen at this raised a cloth, and displayed two large trays, one full of sweetmeats, fruit, sugar, &c. the other of very handsome shawls. The latter were far two valueable for me to accept with propriety, and I told them that the first would be quite sufficient, and that it did not become a Priest to be greedy of costly apparel. I then picked out some of the raisins, and begged them to send the fruit to Mr. Brooke's, but to excuse my taking the shawls. The merchants looked heartily glad, I thought, that they were let off so easily, and accompanied me down stairs with many compliments and offers of service in any way that I would command them. With the Priest I had a very friendly parting at the stair head.

There yet remained to be visited the mosque of Aurungzebe, and the Vidalaya or Hindoo College, which fortunately both lay pretty nearly in our direct way home. The former is a handsome building in a very advantageous situation, but chiefly remarkable for the view from its minarets, which are very lofty, and derive still greater elevation from the hill on which they stand. The day was not favourable, but we still saw a great dis-

tance. The Himalaya range may, as I was told, be sometimes seen, but nothing of the sort was now visible, nor any mountains at all in a horizon of great extent. The ground, however, of this part of Hindostan is not without inequalities, and though it is certainly one immense plain, it is such a plain as one sees in miniature in England or on the Continent of Europe, not such a mere dead level as Bengal. The bank on which Benares itself stands, is of some height, and there were several ridges of hills as at Chunar and other places within sight, which would fully rank on a level with Hawkstone.

The whole country seems in cultivation, but less with rice than wheat. The villages are numerous and large, but the scattered dwellings few, and there is but little wood. Fuel is, consequently, extremely dear, and to this circumstance is imputed the number of bodies thrown into the river without burning. Suttees are less numerous in Benares than many parts of India, but self-immolation by drowning is very common. Many scores, every year, of pilgrims from all parts of India, come hither expressly to end their days and secure their salvation. They purchase two large Kedgeree pots between which they tie themselves, and when empty these support their weight in the water. Thus equipped, they paddle into the stream, then fill the pots with the water which surrounds them, and thus sink into eternity. Government have sometimes attempted to prevent this practice, but with no other effect than driving the volun-

tary victims a little further down the river; nor indeed when a man has come several hundred miles to die, is it likely that a police-officer can prevent him. Instruction seems the only way in which these poor people can be improved, and that, I trust, they will by degrees obtain from us.

The Vidalaya is a large building divided into two courts galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, arithmetic (in the Hindoo manner,) Persian, Hindoo law, and sacred literature, Sanscrit, astronomy according to the Ptolemaic system, and astrology! There are 200 scholars, some of whom of all sorts came to say their lessons to me, though, unhappily, I was myself able to profit by none, except the astronomy, and a little of the Persian. The astronomical lecturer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru he identified with the north pole, and under the southern pole he supposed the tortoise "chukwa" to stand, on which the earth rests. The southern hemisphere he apprehended to be uninhabitable, but on its concave surface, in the interior of the globe, he placed Padalon. He then shewed me how the sun went round the earth once in every day, and how, by a different but equally continuous motion, he also visited the signs of the zodiac. The whole system is precisely that of Ptolemy, and the contrast was very striking between the rubbish which these young men were learning in a Government esta-

blishment, and the rudiments of real knowledge which those whom I had visited the day before had acquired, in the very same city, and under circumstances far less favourable. I was informed that it had been frequently proposed to introduce an English and mathematical class, and to teach the Newtonian and Copernican system of astronomy; but that the late superintendant of the establishment was strongly opposed to any innovation, partly on the plea that it would draw the boys off from their Sanscrit studies, and partly lest it should interfere with the religious prejudices of the professors. The first of these arguments is pretty much like what was urged at Oxford, (substituting Greek for Sanscrit,) against the new examinations, by which, however, Greek has lost nothing. The second is plainly absurd, since the Ptolemaic system, which is now taught, is itself an innovation, and an improvement on the old faith of eight worlds and seven oceans, arranged like a nest of boxes.

The truth is, that even the pundit who read me this lecture, smiled once or twice very slily, and said, "*our people* are taught so and so," as if he himself knew better. And Mr. Prinsep afterwards told me that learned Brahmins had sometimes said to him, that our system was the most rational, but that the other answered all their purposes. They could construct almanacs, and calculate eclipses tolerably by the one as well as the other, and the old one was quite good enough, in all conscience, to cast nativities with. Nor can we wonder at

their adherence to old usage in these respects, when we consider that to change their system would give them some personal trouble, and when we recollect that the Church of Rome has not even yet withdrawn the Anathema which she levelled at the heresy that the earth turned round, as taught by Copernicus Galileo. There are in this college about 200 pupils, and 10 professors, all paid and maintained by Government.

During my progress through the holy places I had received garlands of flowers in considerable numbers, which I was told it was uncivil to throw away, particularly those which were hung round my neck. I now, in consequence, looked more like a *sacrifice* than a Priest, and on getting again into the gig was glad to rid myself of my ornaments. On talking with Mr. Macleod on the civility and apparent cordiality with which I had been received by these heathen Priests, he said that my coming had excited considerable curiosity, from the idea that I was the Patriarch of Constantinople! He had heard this from a learned Mussulman Moulavie, Abdul-Khadur, who spoke of it as the current news that such a person was to arrive, and asked when he might be expected. The origin of the idea, when explained, was not an unnatural one. Of the Bishop of Calcutta, eo nomine, I had previously reason to believe nothing had been heard or known in Hindostan, or any where out of the immediate neighbourhood of the Presidency; but the news now was that the "Sirdar Padre," or "Mufti," of all the "Sahib log" was coming to

visit the different Churches. The only two persons they had heard of answering to this character were the Pope and the Patriarch. They were not ignorant of the religious difference between the English and the Roman Catholics, so that they could not suppose me to be the former. But they are not equally well informed as to our discrepancy from the second; and many of them believe, that though we abhor images, we still pay some reverence to pictures. The Moulavie himself thus explained his meaning, saying, (in consequence of Mr. Macleod's expressing his surprise at his first question, "Whether the Papi Roum were not coming?") that he did not mean old but new Rome, or Islambol, and that he meant the head of those Christians, who, like his Honour, abhorred images, but not pictures. I know not whether he quite believed Mr. Macleod's disclaimer of such worship, but he professed himself ignorant till that moment of the existence of a third sect among the Nazarani, and glad to find that the Sahibs differed, even less than he had supposed, from the true believers. None of the gentlemen most conversant with the natives apprehended that my arrival had created any suspicious or jealous feeling, or that my avowed errand, (to see that the inferior Padres did their duty,) was thought other than natural and commendable. It is, however, thought that the natives do not really like us, and that if a fair opportunity offered, the Mussulmans, more particularly, would gladly avail themselves of it to rise against us. But this is from political, not religious

feeling; and it has been increased of late years by the conduct of Lord Hastings to the old Emperor of Delhi, a conduct which has been pursued by succeeding administrations, but which entirely differed from the outward respect and allegiance which the Company's officers had professed to pay him, from Lord Clive downwards. The elevation of the Nawâb of Oude to the kingly title, and Lord Hastings's refusal to pay him the same homage which *all* his predecessors had courted every opportunity of doing, and which even the Maharattas did not neglect when the late Shah Aullum was their prisoner, have awakened questions and scruples among the fierce Mohammedans about obeying an unbelieving nation, which were quite forgotten while the English Company acted as the servant and "Dewan" of the house of Timur. The behaviour of Lord Hastings was very disadvantageously contrasted in Benares with that of Warren Hastings, who, in the height of his power and conquests, gained infinite popularity by riding publicly through the city, as usual with the high functionaries of the court of Delhi, behind the howdah of the hereditary prince, with a fan of peacock's feathers in his hand. This, however, is a digression. I am satisfied from all I hear, that the natives of this neighbourhood have at present no idea that any interference with their religion is intended on the part of Government; that if any thing, they rather esteem us the more for shewing some signs of not being without a religion, and that any fancies of a different tendency which have

arisen on this subject, in Bengal or other parts of India, have been uniformly put into their heads by ill-designing persons among the Portuguese, half-caste, or European residents. Nevertheless, all my informants here, as well as in most other places where I have heard the question discussed, are of opinion that a direct interference on the part of Government with any of the religious customs of the country, (the suttees for example,) would be eagerly laid hold of and urged as the first step in a new system, by all who wish us ill, and that though it would probably not of itself occasion a rebellion, it would give additional popularity, and a more plausible pretext, to the first rebellion which such disaffected persons might find opportunity for attempting. Meanwhile I cannot learn that the Missionaries and schools which they establish, have excited much attention, or of an unfavourable nature. Their labours, after all, have been chiefly confined to the wives of the British soldiers, who had already lost caste by their marriage, or to such Mussulmans or Hindoos as of their own accord, and prompted by curiosity, or a better motive, have come to their schools or Churches, or invited them to their houses. The number of these enquirers after truth is, I understand, even now not inconsiderable, and increasing daily. But I must say, that of actual converts, except soldiers' wives, I have met with very few, and these have been all, I think, made by the Archdeacon.

The custom of street-preaching, of which the

Baptist and other dissenting Missionaries in Bengal are very fond, has never been resorted to by those employed by the Church Missionary Society, and never shall be as long as I have any influence or authority over them. I plainly see it is not necessary, and I see no less plainly that though it may be safe among the timid Bengalees, it would be very likely to produce mischief here. All which the Missionaries do, is to teach schools, to read prayers, and preach in their Churches, and to visit the houses of such persons as wish for information on religious subjects. Poor Amrut Row, the charitable Ex-Peishwa (whose ashes I saw yet smoking on Ali Bhaee's Ghât as I passed it) was, I find, one of these enquirers. Mr. Morris, the Missionary, had received a message with his Highness's compliments, desiring him to call on him in the middle of the week, as he was "anxious to obtain a further knowledge of Christianity!" It is distressing to think that this message was deferred so long, and that, short as the interval which he had calculated on was, his own time was shorter still. Yet surely one may hope for such a man that his knowledge and faith may have been greater than the world supposed, and that, at all events, the feelings which made him, thus late in life, desirous to hear the truth, would not be lost on Him whose grace may be supposed to have first prompted it.

I received a visit from the Raja of Benares, a middle aged man, very corpulent, with more approach to colour in his cheeks than is usually seen in Asiatics, and a countenance and appearance not

unlike an English farmer. My few complimentary phrases in Persian being soon at an end, Mr. Brooke interpreted for me, and I found my visitor very ready to converse about the antiquities of his city, the origin of its name, which he said had anciently been Baranas, from two rivers, Bara and Nasa, which here fall into the Ganges, (I suppose under ground, for no such are set down on the map) and other similar topics. I regretted to learn, after he was gone, that he resided at some distance from the city on the other side of the river, and where I had no chance of returning his call; but I was told that he expected no such compliment, though he would be pleased to learn that I had wished to pay it him. The Maharaja's equipage was not by any means a splendid one; he had silver sticks, however, behind his carriage, and the usual show of spears preceding it, but no troopers that I saw. He is rich, notwithstanding, and the circumstances of his family have materially improved since the conquest of Benares by the English from the Mussulmans.

September 8.—I this morning went to some of the points in the city which I was most anxious to fix in my memory, which had indeed been a little confused by the multitude of objects which I saw yesterday. I rode a very pretty but hot and obstinate Java poney. These poneys bear a high price in India, and deserve it, as though little creatures, they are beautiful, lively, and very strong and hardy. I am told I was wrong in not bringing up my Arab, since I shall find a good horse abso-

lutely necessary for my journey overland, and really good ones are very dear and difficult to procure. A Turkoman horse, if I can obtain one, is said to be the best for my purpose, since though not very fleet, nor handsome, they are strong, sure-footed, good-tempered, and, when not too much hurried, never tire. The horses of the Dooab and Rajpootana have been lately a good deal improved by an intermixture of English blood, and are generally tall and handsome, but are dear, and often very vicious, and on the whole better adapted for a hunt or a battle, than the patient and continued exertions of a long march.

Nothing remarkable occurred during my ride in Benares this morning, except the conduct of a little boy, a student in the Vidalaya, who ran after me in the street, and with hands joined, said that I "had not heard him his lesson yesterday, but he could say it very well to-day if I would let him." I accordingly stopped my horse and sate with great patience while he chanted a long stave of Sanscrit. I repeated at proper pauses, "good, good," which satisfied him so much, that when he had finished, he called out "again," and was beginning a second stave when I dismissed him with a present, on which he fumbled in his mantle for some red flowers, which he gave me, and ran by my side, still talking on till the crowd separated us. While he was speaking or singing, for I hardly know which to call it, the people round applauded him very much, and from the way in which they seemed to apply the verses to me, I suspect that

it was a complimentary address which he had been instructed to deliver the day before, but had missed his opportunity. If so, I am glad he did not lose his labour; but the few words, which, from their occurrence in Hindoostanee, I understood, did not at all help me to his meaning.

This evening I dined with Mr. Sands, one of the circuit judges, at whose house I had the pleasure to find Mr. Melville, who had just arrived from Ghazepoor. He and Mr. Macleod offered again to take me to Benares, which, as they said, I had only half seen. I was, however, thoroughly tired with the days of bustle I had gone through. On Sunday I had three services, on Monday one, the consecration of the burial-ground, besides the school-examination. On Tuesday I had been sight-seeing from five till nearly ten o'clock; to-day I was out an almost equal time, similarly employed, besides a regular evening drive, and receiving and paying visits, while all the intervals between these engagements were occupied with reading and answering a large mass of papers from Bishop's College, Madras, and Calcutta. I therefore begged leave to postpone my further researches till my next visit. To see it as it deserves, indeed, Benares would require a fortnight.

My boats arrived this morning off the mouth of the small river which leads to Secrole, but as the state of the weather was such as to make it probable it would soon be almost dry, they were sent on to Rajaghât, and thence proceeded directly to Chunar, whither I was advised to go myself by

land. The weather has indeed been such as is very seldom experienced at this time of year, and such as threatens to be very unfortunate, not only for my voyage, but for the country. No rain has fallen for many days; the wind has blown steadily and very hot from the west, and every thing foretels a speedy termination of the "bursat," or rainy season. In consequence I shall have a very laborious and slow tracking on the river, and what is much worse, the tanks are barely half full, the country but imperfectly irrigated, and famine, murrain, and all their attendant horrors, may be looked for. God avert such calamities from this poor country!

CHAPTER XIII.

BENARES TO ALLAHABAD.

Chunar—Intense Heat—Trimbuk-jee—Hindoo Temple—Confirmation—Invalids—Departure from Chunar—Large Fish—Retrospect of Benares—Quarrel between Hindoos and Mussulmans—Sitting Dhŭrna—Natives' Opinions of English Governors—Allahabad—Fort—Jumna Musjeed—Confirmation—Preparations for marching—Festival of Rama and Seeta.

SEPTEMBER 10.—The events of yesterday are not worth recording. Mr. Macleod had promised to drive me in his gig half way to Sultanpoor, and at five o'clock this morning he was at my door. My palanquin had been sent on before, so that I had the advantage of making a quicker progress, as well as of enjoying his interesting conversation for about seven miles, when the carriage-road ended in a little nullah, where we found the palanquin waiting for me, in which I proceeded to Sultanpoor, where I found a boat in readiness to convey me to Chunar, at which place I was to be Colonel Alexander's guest.

The view of Chunar is, from the river, very striking. Its fortress, which is of great extent, formerly of first-rate importance, and still in good repair, covers the crest and sides of a large and high rock, with several successive enclosures of walls and towers, the lowest of which have their

base washed by the Ganges. On the right, as we approached it, is seen a range of rocky and uneven hills, on the left a large Indian town, intermingled with fine round-headed trees, with some very good European habitations, and a tall Gothic tower like that of a parish Church in England, which belongs in fact to the Mission Church, and is an imitation of that in Mr. Corrie's native village. The whole scene is entirely English; the mosques and muts are none of them visible in this quarter; the native houses, with their white walls and red tiled roofs, look exactly like those of a small English country town; the castle with its union flag is such as would be greatly admired, but not at all out of place, in any ancient English seaport, and much as I admire palm-trees, I felt glad that they were not very common in this neighbourhood, and that there were, in point of fact, none visible, to spoil the home character of the prospect. But such a sun, thank heaven! never glared on England as this day rained its lightenings on Chunar. I thought myself fortunate in getting housed by ten o'clock, and before the worst came on, but it was still enough to sicken one. There was little wind, and what there was was hot, and the reflexion and glare of the light grey rock, the light grey castle, the light grey sand, the white houses, and the hot bright river were about as much as I could endure. Yet, I trust, it is not a little that overpowers me. Breakfast, however, at Colonel Alexander's, and a good draught of cold water set me quite up again, and I was occupied the rest of the morning

in obtaining details of the school and mission from Mr. Greenwood and Mr. Bowley. We dined with Colonel Robertson, the commandant of the fortress and station, and met a very large party, including among others, Sir G. Martindell, the General in command at Cawnpoor; he is a fine, mild, unaffected old officer, with an experience of India, and particularly the upper provinces, scarcely shorter than Mr. Brooke's, and perhaps more various and extensive.

In the evening Colonel Alexander drove me in a gig a little way into the country, which is really pretty. The European dwellings are all on the side of a steep slope, covered with wood and gardens, with their drawing-room verandahs opening for the most part on a raised terrace. Behind, and rising still higher up the slope, is the native town, the houses all of stone and mostly of two stories, generally with verandahs in front let out into shops, the whole not unlike a Welch market-town, but much larger, and probably containing 15,000 people. Beyond is an open country, intersected by a broad nullah, with a handsome Gothic bridge, and beyond this an open extent of rocky and woody country, which is a good deal infested by wolves and bears, but seldom visited by a tyger. The bears rarely do any harm unless they are first attacked. The wolves are, apparently, more daring and impudent than in Russia; they are said frequently to come to the houses and sheepfolds, and sometimes even attack and carry off children. The inhabitants of Chunar will not admit that it de-

serves the character which it usually bears, of excessive heat, but if this day and night were a fair specimen, I have certainly felt nothing to equal it. It happily grew cooler towards morning, and I got a few hours good sleep, which I much needed.

September 11.—This morning Colonel Robertson called to take me to the fort, which well repays the labour, though this is not trifling. The site and outline are very noble; the rock on which it stands is perfectly insulated, and, either naturally or by art, bordered on every side by a very aweful precipice, flanked, wherever it has been possible to obtain a salient angle, with towers, bartizans, and bastions of various forms and sizes. There are a good many cannon mounted, and a noble bomb-proof magazine for powder, which has been lately in a great measure stripped for the supply of the Birman war. Colonel Robertson, however, told me, that the ammunition on which he should most depend for the defence of Chunar are stone cylinders, rudely made, and pretty much like garden-rollers, which are piled up in great numbers throughout the interior of the fort, and for which the rock on which the fort stands affords an inexhaustible quarry. These, which are called "mutwalas," (drunkards) from their staggering motion, are rolled over the parapet down the steep face of the hill, to impede the advances and overwhelm the ranks of an assaulting army, and when a place has not been regularly breached, or where, as at Chunar, the scarped and sloping rock itself serves as a rampart, few troops will so much as face them. Against a

native army, Colonel Robertson said, Chunar, if resolutely defended, would, he thought, be impregnable, and except in one quarter it would stand no contemptible siege against an European force. Even there the rock which commands it might easily be so much lowered as to prevent any danger, and the stone of which it consists is so valuable, that the neighbouring Zemindars had offered to cart it away at their own expense, provided Government would give up the duty now laid on Chunar-stone when transported to different parts of India; but the offer was declined.

On the top of the rock of Chunar, and within the rampart, is a considerable space, covered with remarkably fine English hay-grass, now nearly ripe for cutting, several noble spreading trees, and some excellent houses for the officers, few of whom, however, when not on duty, remain here, the reflexion of the sun from the rock being very powerful, and the expence of bringing water for the tatties great. Within this principal circle, and on a still higher point, are two inner fortifications, one containing the Governor's house, the hospital, and the state-prison, now inhabited by the celebrated Maharatta chieftain Trimbuk-jee, long the inveterate enemy of the British power, and the fomenter of all the troubles in Berar, Malwah, and the Deckan. He is confined with great strictness, having an European as well as a Sepoy guard, and never being trusted out of the sight of the sentries. Even his bed-chamber has three grated windows open into the verandah which serves as guard-

room. In other respects he is well treated, has two large and very airy apartments, a small building fitted up as a pagoda, and a little garden shaded with a peepul-tree, which he has planted very prettily with balsams and other flowers. Four of his own servants are allowed to attend him, but they are always searched before they quit or return to the fort, and must be always there at night. He is a little, lively, irritable-looking man, dressed, when I saw him, in a dirty cotton mantle, with a broad red border, thrown carelessly over his head and shoulders. I was introduced to him by Colonel Alexander, and he received me courteously, observing that he himself was a Brahmin, and in token of his brotherly regard, plucking some of his prettiest flowers for me. He then shewed me his garden and pagoda, and after a few common-place expressions of the pleasure I felt in seeing so celebrated a warrior, which he answered by saying with a laugh, he should have been glad to make my acquaintance *elsewhere*, I made my bow and took leave. He has been now, I believe, five years in prison, and seems likely to remain there during life, or till the death of his patron and tool, Bajee Row, may lessen his power of doing mischief. He has often offered to give security to any amount for his good behaviour, and to become a warmer friend to the Company than he has ever been their enemy, but his applications have been vain. He attributes, I understand, their failure to Mr. Elphinstone, the Governor of Bombay, who is, he says, "his best friend, and his worst enemy," the

faithful trustee of his estate, treating his children with parental kindness, and interesting himself, in the first instance, to save his life, but resolutely fixed on keeping him in prison, and urging the Supreme Court to distrust all his protestations. His life must now be dismally monotonous and wearisome. Though a Brahmin of high caste, and so long a minister of state and the commander of armies, he can neither write nor read, and his whole amusement consists in the ceremonies of his idolatry, his garden, and the gossip which his servants pick up for him in the town of Chunar. Avarice seems at present his ruling passion. He is a very severe inspector of his weekly accounts, and one day set the whole garrison in an uproar about some ghee which he accused his khânsaman of embezzling; in short, he seems less interested with the favourable reports which he from time to time receives of his family, than with the banking accounts by which they are accompanied. Much as he is said to deserve his fate, as a murderer, an extortioner, and a grossly perjured man, I hope I may be allowed to pity him.

In the last inclosure of the fortress, on the very summit of the mountain, and calculated to make a defence even after all the lower works had fallen, are several very interesting buildings. One of them is the old Hindoo palace, a central dome surrounded by several vaulted apartments, with many remains of painting and carving, but dark, low, and impervious to heat; on one side of this is a loftier and more airy building, now used as an armoury,

but formerly the residence of the Mussulman governor, with handsome rooms, and beautifully carved oriel windows, such as one reads of in Mrs. Radcliffe's castles. A little further on in the bastion is an extraordinary well or reservoir, about 15 feet in diameter, and cut to a great depth in the solid rock, but the water of which is not sufficiently good to be used, except in case of necessity. In front of the Hindoo palace, in the pavement of the court, are seen four small round holes, just large enough for a man to pass through, below which is the state prison of ancient times. Well is it for Trimbuk-jee that his lot is thrown in better days! This is a horrible dungeon indeed, with neither light, air, nor access, except what these apertures supply to a space of 40 feet square. It is now used as a cellar. But the greatest curiosity of all remains to be described. Colonel Robertson called for a key, and unlocking a rusty iron door in a very rugged and ancient wall, said he would shew me the most holy place in all India. Taking off his hat, he led the way into a small square court, overshadowed by a very old peepul-tree, which grew from the rock on one side, and from one of the branches of which hung a small silver bell. Under it was a large slab of black marble, and opposite on the walls, a rudely carved rose inclosed in a triangle. No image was visible, but some Sepoys who followed us in, fell on their knees, kissed the dust in the neighbourhood of the stone, and rubbed their foreheads with it. On this stone, Colonel Alexander said, the Hindoos all believe that the Almighty

is seated, personally, though invisibly, for nine hours every day, removing during the other three hours to Benares. On this account the Sepoys apprehend that Chunar can never be taken by an enemy, except between the hours of six and nine in the morning, and for the same reason, and in order by this sacred neighbourhood to be out of all danger of witchcraft, the kings of Benares, before the Mussulman conquest, had all the marriages of their family celebrated in the adjoining palace. I own I felt some little emotion in standing on this mimic "mount Calasay." I was struck with the absence of idols, and with the feeling of propriety which made even a Hindoo reject external symbols in the supposed actual presence of the Deity, and I prayed inwardly that God would always preserve in my mind, and in his own good time instruct these poor people, in what manner, and how truly he is indeed present both here and every where.

We now went back to Colonel Alexander's, and thence to Church, where I had the satisfaction of confirming nearly 100 persons, 57 of whom were natives, chiefly, as at Benares, soldiers' wives and widows, but all unacquainted with the English language, and perfectly Oriental in their dress and habits. They were most deeply impressed with the ceremony, bowing down to the very pavement when I laid my hand on their heads, and making the responses in a deep solemn tone of emotion which was extremely touching. The elder women, and all the few men who offered themselves, had been Mr. Corrie's converts during his residence

here; the younger females had been added to the Church, either from Hindooism, Mohammedanism, or Popery, by Mr. Bowley. Of the last there were not many, but strange to tell, they were, he said, as ignorant in the first instance of the commonest truths of Christianity as the Hindoos. After dinner to-day, Colonel Alexander drove me to a beautiful place about three miles from Chunar, a garden of palm and other fruit-trees, containing a mosque and a very large and beautiful tomb of a certain Shekh Kâseem Solimân and his son. Of their history I could learn nothing further than that they were very holy men, who died here when on a pilgrimage, and that their tombs, and the accompanying mosque, were built and endowed by one of the emperors of Delhi. The buildings and the grove in which they stand are very solemn and striking, and the carving of the principal gateway, and of the stone lattice with which the garden is enclosed, is more like embroidery than the work of the chisel. A party of Mussulmans were at their evening prayers on one of the stone terraces, all as usual, decent, devout, and earnest. Colonel Alexander expressed a regret that Christians fell short of them in these particulars. I answered at the moment, that perhaps in proportion to the spirituality of our religion, we were too apt to neglect its outward forms. But on consideration, I am not sure that the imputation, which I have heard before, is just, or that Mussulmans, when in the act of prayer, are really more externally decorous than the majority of Christians. We are all much

impressed with religious ceremonies to which we are not accustomed, and while as passing and casual spectators of a worship carried on by persons in scene and dress, words and posture, all different from our own, but all picturesque and striking, we may easily overlook those less conspicuous instances of listlessness or inattention, which would not fail to attract our notice, where the matter and manner were both familiar. I am sure that the Heathens and Mussulmans, and there were many of them, who looked in on our congregation this morning, had no fault to find with the decency and external abstraction either of the native or European worshippers. The night was intensely hot, but I, and by my advice, Colonel Alexander, passed it in very tolerable comfort, by sleeping on a couch in an open verandah.

September 12.—This morning I had the agreeable surprise to find that Messrs. Macleod and Frazer had come over from Benares during the night. We went to Church together, where I also found Mr. Morris. I had consequently four Clergymen with me, besides the Catechists Bowley and Adlington,—a more numerous body than could, thirty years ago, have been mustered in the whole Presidency of Fort William. The congregation, too, was more numerous than I have seen out of Calcutta. The Invalids of the garrison who attended, amounted to above 200 Europeans, besides the officers and civil servants and their families, and I should think 100 natives. About 130 staid the Sacrament, of which the natives amounted to

nearly 70, and I was led to observe that the women of their number who had been Mussulmans, pertinaciously kept their veils down, and even received the bread on a corner of the muslin, rather than expose the bare hand. One of the others, a very young woman who had been confirmed the day before, instead of extending the hand, threw back her veil, and opened her mouth, by which I guessed she had been brought up a Roman Catholic. All were very devout and attentive,—some shed tears, and the manner in which they pronounced "Ameen" was very solemn and touching. The Hindoostanee prayers read extremely well, but they are so full of Arabic and Persian words, that those converts who have not been Mussulmans must, I fear, find some difficulty in understanding them.

After dinner we again attended Church, first for Hindoostanee prayer, afterwards for the usual English service. The former was attended by I should suppose 200 persons, many of whom, however, were heathens and Mussulmans, who distinguished themselves by keeping their turbans on. Mr. Morris read the prayers, omitting the Psalms and the First Lesson, neither of which, unfortunately, are as yet translated into Hindoostanee, though the latter is in progress, and Mr. Bowley preached a very useful and sensible sermon. He speaks Hindoostanee with the fluency of a native, and I was pleased to find that I could follow the argument of his sermon with far more ease than I expected.

Chunar, or " Chunar-Gurh," that is Chunâr Castle, used to be of great importance as a military post before the vast extension of the British frontier westward. It is one of the principal stations for such invalids as are still equal to garrison duty; and on them at the present moment, owing to the low state of the Company's army, and the demand for men in the east, all the duty of Chunar depends, which, from their health, they are barely equal to, though they are, Europeans and Sepoys together, a thousand men. The Sepoy invalids have mostly grown old in the service, and are weather-beaten fellows, with no other injury than what time has inflicted. Some of the Europeans are very old likewise; there is one who fought with Clive, and has still no infirmity but deafness and dim sight. The majority, however, are men still hardly advanced beyond youth, early victims of a devouring climate, assisted, perhaps, by carelessness and intemperance; and it was a pitiable spectacle to see the white emaciated hands thrust out under a soldier's sleeve to receive the Sacrament, and the pale cheeks, and tall languid figures of men, who if they had remained in Europe, would have been still overflowing with youthful vigour and vivacity, the best ploughmen, the strongest wrestlers, and the merriest dancers of the village. The invalids of Chunar have borne a very bad character for their profligacy and want of discipline; but Colonel Alexander says that he never commanded men who, on the whole, gave him less trouble, and a favourable character is given of

many by the Missionary, Mr. Greenwood. I should judge well of them from their attendance in Church, and the remarkable seriousness of their deportment while there [1].

[1] During the Bishop's stay at Chunar, a memorial was addressed to him through Colonel Robertson, commandant of the garrison, by the gentlemen who compose the committee for the care of the Church and the Mission premises, expressing a hope that government would allow a small monthly sum to assist in preserving a building which had been erected, and hitherto maintained without any assistance from Government. To this memorial, the Bishop returned the following answer from Allahabad to Colonel Robertson.

"I have to acknowledge the receipt of your obliging letter, as well as the very interesting and important memorial contained in it. In answer to both I beg leave to say, that among the many circumstances which rendered my visit to Chunar an agreeable one, a principal was the pleasure which I derived from witnessing the dimensions, the solidity, and good taste of the Church, as well as the highly creditable manner in which divine service was performed, and the numerous, orderly, and devout attendance of the Europeans of your garrison, as well as their native wives and widows. I feel, therefore, no less forcibly than the gentlemen of the Church committee themselves an anxiety, that so striking a proof of the piety and liberality of individuals at the station, should not be suffered to fall to decay through a want of the fostering hand of Government; and that the gallant men who have spent their health and strength in their country's cause, should not be deprived, in their age and infirmities, of the comforts which the ordinances of religion are only able to supply. I beg you, therefore, to believe that the objects of your application, so far as I apprehend them to be compatible with some general measures to the same good end, which I have reason to anticipate from the care of Government, shall not want my best recommendation, or my earnest wishes for their success with a Government, which, I willingly bear them witness, to the extent of the means entrusted to them, have always shewn themselves anxious for the encouragement and support of such feelings and such conduct, as I witnessed in the veterans of Chunar.

"May I request you to convey to the gentlemen of the Church committee, my thanks in the name of the Church of England and religion in general, for the liberality which they have shewn, and the judgement with which that liberal expenditure has been conducted;

September 13.—This morning I went again with Colonel Alexander and my two friends from Benares, to see the tomb of Shekh Solimân[1], and after breakfast I went on board, taking leave of my friends with a more earnest wish to meet again than travellers can often hope to feel. Nothing occurred this day or the next much worth recording. We made a very slow progress with the tow-line, under a burning sun, and without wind. The country is pretty, but the river falling very low, with great bare banks of brown earth visible on each side. The boatmen all cry out that there will be a famine in these provinces, though in Bengal, where rice is the staple crop, the harvest will probably be a very fine one, the danger there being of too much, rather than too little water. This heat brings all odious insects out of their lurking-places; I found in my cabin a large scorpion, not like that which I had seen before, but black and

and to accept at the same time my best thanks for all the kindness with which you have personally favoured me."

"(Signed) REGINALD CALCUTTA."—Ed.

[1] The following is an extract of a letter from Colonel Alexander to the Editor, dated London, 13th July, 1827.

"It may, at a time when every thing relating to the memory of such a man is precious, be interesting to you to hear, that during the few days the revered Bishop honoured me with his company at Chunar, in our early drive one morning in my gig, I pointed out to him a large stone idol, of curious manufacture, which had just been sculptured, and was nearly ready for transmission to Benares, to be set up in one of the temples. His Lordship descended from the gig, and surveyed it with deep attention, but said little. Those, however, who knew him, may easily imagine what were the workings of his mind at the sight of such an object, not many months before hewn from the neighbouring quarry."—Ed.

hairy, and two more were found by my servants. Near Seidpoor the Corries' boats were attacked by a swarm of large wasps, which stung every person on board; it is a celebrated place for sugar, which indeed seems cultivated to a great and increasing extent in all this part of the country. At most of the ghâts leading to the villages, I see large rollers of Chunar stone, apparently just landed from boats, and intended to crush the sugar-canes. The demand must be great to elicit such a supply.

September 15.—We passed Mirzapoor, the size and apparent opulence of which surprised me, as it is a place of no ancient importance or renown, has grown up completely since the English power has been established here, and under our government is only an inferior civil station, with a few native troops. It is, however, a very great town, as large, I should think, as Patna, with many handsome native houses, and a vast number of mosques and temples, numerous and elegant bungalows in its outskirts and on the opposite side of the river,—a great number of boats of all kinds moored under its ghâts, and is computed to contain between 2 and 300,000 people.

This is, indeed, a most rich and striking land. Here, in the space of little more than 200 miles, along the same river, I have passed six towns, none of them less populous than Chester,—two, (Patna and Mirzapoor,) more so than Birmingham; and one, Benares, more peopled than any city in Europe, except London and Paris! And this besides villages innumerable. I observed to

Mr. Corrie that I had expected to find agriculture in Hindostan in a flourishing state, but the great cities ruined, in consequence of the ruin of the Mussulman nobles. He answered, that certainly very many ancient families had gone to decay, but he did not think the gap had been ever perceptible in his time, in this part of India, since it had been more than filled up by a new order rising from the middling classes, whose wealth had, during his recollection, increased very greatly. Far, indeed, from those cities which we had already passed, decaying, most of them had much increased in the number of their houses, and in what is a sure sign of wealth in India, the number and neatness of their ghâts and temples, since he was last here. Nothing, he said, was plainer to him, from the multitude of little improvements of this kind, of small temples and bungalows, partly in the European style, but obviously inhabited by natives, that wealth was becoming more abundant among the middling ranks, and that such of them as are rich are not afraid of appearing so. The great cities in the Dooab, he said, were indeed scenes of desolation. The whole country round Delhi and Agra, when he first saw it, was filled with marble ruins of villas, mosques, and palaces, with the fragments of tanks and canals, and the vestiges of inclosures. But this ruin had occurred before the British arms had extended thus far, and while the country was under the tyranny and never-ending invasions of the Persians, Affghans, and Maharattas. Even here a great improvement had taken place before

he left Agra, and he hoped to find a much greater on his return. He apprehended that, on the whole, all India had gained under British rule, except, perhaps, Dacca and its neighbourhood, where the manufactures had been nearly ruined.

We slept this night off a village called Janghuirabad, in a pretty situation, with a grove of fine round-topped trees, under which a large pulwar was building. Several sugar-mill rollers were on the beach. The bank was very high, and much of it having been recently deserted by the water, the smell was very unpleasant. I have great reason to be thankful that under this tremendous sun, my spirits and appetite remain as good as usual.

September 16.—We passed an old Gossain, who said his age was 104, and that he had no complaint but dimness of sight. He told me that the last ten years had been remarkable for an interruption, and frequently an entire cessation of the rains in September, which he never remembered before. He thought it would continue two years longer, "for," says he, "every thing changes once in twelve years for good or bad; the bad is nearly gone now—the good will come, only be patient."

We moored at night near a sand-bank in the middle of the river, in company with several other vessels, among others the fleet of General Martindell, but, from the nature of our quarters, with little facility of communication. The heat had continued intense all day, but about midnight the wind changed to the east, and was refreshing and even cold.

September 17.—After another day's sailing we moored under a high precipitous bank, which, like all those we now see, was worn into a regular succession of steps, following all the wavy lines of its face, and marking the gradual, though in this year, most rapid subsiding of the water. The uppermost of these was at least thirty feet above the present level of the river, and higher still the usual bank or sand-hill arose about twenty feet more. I climbed with some trouble to the top of this for my twilight walk, taking Abdullah with me. After passing the usual margin of high jungle-grass, with its beautiful silky tufts hanging over our heads, we got into a field of Indian-corn with a pretty good path through it, but no other appearance of a village, and the country, so far as the imperfect light allowed me to discover, more wild and jungly than any which I had passed since Sicligully. A brilliant light, however, beamed up among the trees at some distance, and I walked towards it in the idea that it was a cowman's cottage, and that I might get some milk, the goats I had on board being dry. On approaching it, however, and when we got within about one hundred yards, it suddenly disappeared, and we found neither path nor village. Abdullah observed, that these people could have been about no good, that it was "very like a jugglery fire, and we had better turn back again." I answered, that I thought they were more like thieves than jugglers, to which he replied it might be so, for a slip of country near us, either now was, or had been very lately under the Nawâb

of Oude, and was a mere nest of thieves. "Well," said I, "if they are thieves, it will not be desirable to have them so near our boats to night, and we will at least go up to the place where the fire has been. As for jugglery you know we are Christians, and the devil cannot hurt us." I had not, indeed, the smallest idea that there was risk, inasmuch as we were two of us, and my boat within hail. I felt also sure that a village was not far off, or at least a cowshed, from a shepherd's pipe which I had heard in that direction just before we landed. I still wondered we saw nothing, till I came close upon a little shed of straw, out of which a man thrust his head, and in answer to my question of "who's there?" answered "a watch." Abdullah asked him why he had put out his light; he said that he was watching his cucumbers, that he had lighted a fire to keep off wild beasts, but on hearing our voices had covered it up with turf, lest its light should attract more company than he desired to his garden. The village, he said, was still at some distance, and with the little light which remained we should not easily find it. In fact, it was so dark by the time we returned to the bank, that I was obliged to call for a lantern to find my way down again. I asked what beasts the man had to apprehend, and he answered wild hogs and wolves; the former would certainly be likely to visit his cucumbers, and a fire might keep them at a distance, but the latter must be much more audacious in this country than in Europe, if they would come near a living and waking man. It is probable,

however, that the imperfect means of defence possessed by these poor people, together with their fatalist principles and consequent neglect of precautions, may give mischievous animals a greater confidence than they are likely to possess in the neighbourhood of the strong, hardy, and intelligent peasants of Russia or Sweden.

The district of which Abdullah spoke as subject to the Nawâb of Oude, is about four miles a-head of our present station, and is called Lucha-geery. It was a part of the jointure of Saadut Ali Khân's mother, who refused to alienate it when Allahabad and the neighbouring provinces were ceded to the Company. Since her death it has been exchanged for a large tract of our conquests in Nepaul. While subject to the Begum and the Nawâb, it was indeed a nest of thieves, but is now under the same police with the rest of the Company's territories.

The day had been as hot as its predecessor, but towards sun-set a light pleasant air sprung from the east, in which quarter also I saw a collection of clouds with some lightning, and other indications of rain, if not immediately, yet, it might be hoped, in a day or two.

September 18. — This morning, as I was at breakfast, the alarm was given of a great snake in the after-cabin, which had found its way into a basket containing two caps, presents for my wife and myself from Meer Ushruff Ali of Dacca. It was immediately, and without examination, pronounced to be a large "Chichta," cobra de capello, and caused great alarm amongst my servants;

however, on dislodging it from its retreat, it merely proved to be a water-snake. It appeared to have been coiled up very neatly round the fur of the cap, and though its bite would not have been venomous, would certainly have inflicted a severe wound on any body who had incautiously opened the basket. I had once or twice since leaving Chunar, fancied I heard a gentle hissing, but the idea of a snake in the boat seemed so improbable, that I attributed it to different causes, or to fancy. Much wonder was expressed at finding it in such a place, but as I have seen one of the same kind climb a tree, it is probable that it had ascended one of the ropes by which the boat is moored at night. I had heard at Patna of a lady who once lay a whole night with a cobra de capello under her pillow; she repeatedly thought during the night that something moved, and in the morning when she snatched her pillow away, she found the thick black throat, the square head, and green diamond-like eye, advanced within two inches of her neck. The snake was without malice, his hood was uninflated, and he was merely enjoying the warmth of his nest; but, alas! for her, if she had during the night pressed him a little too roughly!

The banks under Lucha-geery are more than usually picturesque, being very lofty and steep, covered down to high-water mark with beautiful pendant creepers, and backed by a considerable jungle. The stream was so rapid that we were obliged to cross to the other side, and fortunately had a light easterly breeze again to assist us. The

sun, however, was, I think, hotter than ever. I was amused to find that these boatmen have the same fancy with our English sailors about whistling for a wind.

Within these few days all the vermin part of Noah's household seem to have taken a fancy to my little ark. To the scorpions, the cock-roaches, the ants, and the snake, were added this morning two of the largest spiders I ever saw, and such as I regretted afterwards I did not preserve in spirits. In a bottle they would have made monsters fit for the shelf of any conjuror in Christendom. About three o'clock, as we were doubling a sand-bank, some fishermen came on board with a large fish, which they called "Rooh," something like a carp, and weighing, I should guess, twenty pounds, for which they only asked six anas, and I bought it for my servants. I asked if they had any more, on which they produced two others, between them a fair load for an ass, and of a kind which I never saw before. They were ugly fish, with heads a little like toads, a smooth skin without scales, of a pale olive colour, one high dusky-coloured upright fin on the back, and another on each side, with a forked tail; their name "Baghee." Abdullah said they were eatable and wholesome, so I bought them also as a feast for the dandees. The Mussulmans, however, objected to them on the Mosaic ground of having no scales, so that they fell to the share exclusively of the Hindoos, who form the crews of the baggage and cook-boats, and they were beyond measure delighted and grateful. Two

alligators shewed themselves to-day, but at some distance; they are evidently shy, but fish seem extremely abundant in this part of the river. While I was writing the above, another very fine rooh was brought on board, the fishermen swimming with it from the land; and being content to dispose of it for four anas, I bought this too for the Mussulman dandees, so that every person on board had fish to-day, and the cost did not exceed half-a-crown, no great sum to make 40 people happy for the afternoon.

The east wind blew pleasantly all the afternoon, bringing up a good many clouds, but no actual rain. It helped us across some very bad passes of the stream, where without its aid, we might have been detained many hours, or even days. A little after five o'clock we arrived at a village called Diha, where there is a large nullah, which, when navigable, affords the easiest and most direct passage to Allahabad. At present the water was too shallow, and we went by the main stream. Mohammed wanted to stop here, but as we had wind and day-light still, I urged him to proceed a little further and to moor on the eastern bank, along which I apprehended the great Dâk-road to run, and designed to push on in my palanquin to Allahabad that night. Unfortunately the wind soon grew fainter, and the stream being very strong, it was quite dark before we reached the eastern shore. I determined on going myself to ascertain if there was a village near, both as liking to explore, and under the idea that by seeing the

Thannadar, could any such be found, I should judge better for myself as to the possibility or expediency of engaging bearers, either immediately or for the next morning. I accordingly set out, having a dandee with a lantern, Abdullah and one of the Tindals, with each a spear, a defence which the former assured me might not be superfluous, and would at all events *make me respected.* I had only my great stick as usual, but that is a tolerably large one, and well used, would in this country be no inconsiderable weapon. I had another fruitless ramble through very high corn, some of it literally above my head, and over a broad extent of fallow and pasture, but found no village. Some lights were visible, but they were extinguished as my party drew near, and it was not easy to discover whence they proceeded. I had the caution to mark the position of the stars before I set out, or we should have had much trouble to find our way back again. At length we stumbled on a herdsman's shed, where we found two men, whom the sight of our spears put, not without some cause, in great alarm, and from whom we could get little for some time but protestations that they were very poor, and entreaties not to hurt them. They had put out their fire, they said, because it was a lonely place, and seeing our light, and hearing our voices, they were afraid; they spoke of the nearest village as a coss and a half distant, and displayed great reluctance to undertake to guide us there. There was no Thanna, they said, nearer than two coss. They spoke not Oordoo, but what Abdullah said

was the true Hindoo. Milk they called not "doodh," but "gaorus," "*cow-dew*," from "russ," "*ros*." Rain they called "*russ*" simply. They told us of a good path through the Indian corn to the river, in following which we came to another shed of the same sort, where a man with his wife and children were cooking their supper. The man called to us for heaven's sake not to come near him, for he was a Brahmin, and our approach would oblige him to fling away his mess. In answer to my desire that he would sell some milk, he said he could sell us none, but if I chose to take a small jug which stood on one side, I might. "Nay," said I, "I take nothing without paying." "I am a Brahmin," he replied, "and dare not sell milk, but I give it to you voluntarily." "Well, Brahmin," I answered, "take up the jug and bring it to the boat, and I will give you a present, not for the milk, but voluntarily, and because you are a good fellow." He immediately started up with exceeding good-will, and went with us, talking all the way, but in a dialect which I comprehended but little. I only understood that he boasted of his own courage in not being afraid of us when we came up; most people would have been so, he said, but he had a brother who was a Sepoy, and he had been to see him with his regiment at Sultanpoor, and therefore he was not afraid when he saw a Sahib at the head of the party. He said he was one of the village watchmen, and that it was less degrading for a Brahmin to be thus employed, than as a cultivator, which seems to be by no means an usual occupation for

them in this part of India, though it is often seen in other districts. I returned by a circuitous but level path along the beach, which was sand, and so precisely as if the tide had just left it, I could have fancied myself in one of my evening walks by the sea-side in England, had not the dark naked limbs, and the weapons of my companions, reminded me that I was in a far distant land. I was a good deal disappointed at the result of this expedition, since I had been anxious to reach Allahabad in time to have service on the following day (Sunday). That, however, was now apparently impossible, and I was obliged to be content with my walk, and with the good appetite which it procured me.

The clouds had been gradually rising from the eastward all day, but no rain fell where I was, though some seemed to fall in the neighbourhood. The night was cool and pleasant. I find all the people here, particularly the Mussulmans, pronounce Allahabad, "Illahabaz." Allah is certainly very often pronounced Ullah or Illah, but why "Abad," the Persian word for abode, should be altered, I do not know.

September 19.—This morning we were gratified by a light sprinkling of rain, I trust the forerunner of more. The fine easterly wind, however, failed, and the poor men had a hard, though not a long day's tow to Allahabad, where I arrived about two in the afternoon. As it is here that my journey by water terminates, I shall set down some information concerning Benares, which I have learned since my leaving it.

The city of Benares is certainly the richest, as well as, probably, the most populous in India; it is also the best governed in respect to its police, which is carried on by a sort of national guard, the chuprassies, of whom I have made frequent mention, chosen by the inhabitants themselves, and merely approved of by the magistrates. There are about 500 of these in the city, which is divided into 60 wards, with a gate to each which is shut at night, and guarded by one of these people. In consequence, notwithstanding the vast population, the crowds of beggars and pilgrims of all countries, (of Maharatta pilgrims alone there are generally some 20,000 in the place, many of them armed, and of warlike and predatory habits) robberies and murders are very rare, while the guards being elected and paid by the respectable householders, have an interest in being civil, well-behaved, and attentive.

The army at Secrole is never called in except in cases of extremity, according to an excellent rule laid down and strictly observed by the government of Bengal, never to employ the military force except in affairs of real war, or where an active and numerous police is visibly incompetent to provide for the public safety. Only one instance of the military being called in has occurred at Benares during the last twenty-five years, which was on occasion of the quarrel I have already noticed between the Mussulmans and Hindoos. At that time Mr. Bird was magistrate, and he gave me a far more formidable idea of the tumult than I had

previously formed. One half of the population was literally armed against the other, and the fury which actuated both was more like that of demoniacs than rational enemies. It began by the Mussulmans breaking down a famous pillar, named Siva's walking-staff, held in high veneration by the Hindoos. These last in revenge burnt and broke down a mosque, and the retort of the first aggressors was to kill a cow, and pour her blood into the sacred well. In consequence every Hindoo able to bear arms, and many who had no other fitness for the employment than rage supplied, procured weapons, and attacked their enemies with frantic fury wherever they met them. Being the most numerous party, they put the Mussulmans in danger of actual extermination, and would certainly have, at least, burned every mosque in the place before twenty-four hours were over, if the Sepoys had not been called in. Of these last, the temper was extremely doubtful. By far the greater number of them were Hindoos, and perhaps one half Brahmins; any one of them, if he had been his own master, would have rejoiced in an opportunity of shedding his life's blood in a quarrel with the Mussulmans, and of the mob who attacked them, the Brahmins, yoguees, gossains, and other religious mendicants formed the front rank, their bodies and faces covered with chalk and ashes, their long hair untied as devoted to death, shewing their strings, and yelling out to them all the bitterest curses of their religion, if they persisted in urging an unnatural war against their brethren and their gods. The

Sepoys, however, were immoveable. Regarding their military oath as the most sacred of all obligations, they fired at a Brahmin as readily as at any one else, and kept guard at the gate of a mosque as faithfully and fearlessly as if it had been the gate of one of their own temples. Their courage and steadiness preserved Benares from ruin.

One observation of some of the Hindoo Sepoys was remarkable. The pillar, the destruction of which led to all the tumult, had originally stood in one of the Hindoo temples which were destroyed by Aurungzebe, and mosques built over them. In the mosque, however, it still was suffered to exist, and pilgrimages were made to it by the Hindoos through the connivance of the Mussulmans, in consequence of their being allowed to receive half of all the offerings made there. It was a very beautiful shaft of one stone, forty feet high, and covered with exquisite carving. This carving gave offence to several zealous Mohammedans, but the quarrel which hastened its destruction arose as I have stated, from the unfortunate rencontre of the rival processions. Respecting the pillar a tradition had long prevailed among the Hindoos, that it was gradually sinking in the ground, that it had been twice the visible height it then shewed, and that when its summit was level with the earth, all nations were to be of one caste, and the religion of Brahma to have an end. Two Brahmin Sepoys were keeping guard in the mosque, where the defaced and prostrate pillar lay, "Ah," said one of them, "we have seen that which *we* never thought

to see, Siva's shaft has its head even with the ground; we shall all be of one caste shortly, what will be our religion then?" "I suppose the Christian," answered the other. "I suppose so too," rejoined the first, "for after all that has passed, I am sure we shall never turn Mussulmans."

After the tumult was quelled, a very curious and impressive scene succeeded; the holy city had been profaned; the blood of a cow had been mixed with the purest water of Gunga, and salvation was to be obtained at Benares no longer. All the Brahmins in the city, amounting to many thousands, went down in melancholy procession, with ashes on their heads, naked and fasting, to the principal ghâts leading to the river, and sate there with their hands folded, their heads hanging down, to all appearance inconsolable, and refusing to enter a house or to taste food. Two or three days of this abstinence, however, began to tire them, and a hint was given to the magistrates and other public men, that a visit of condolence and an expression of sympathy with these holy mourners would sufficiently comfort them, and give them an ostensible reason for returning to their usual employment. Accordingly all the British functionaries went to the principal ghât, expressed their sorrow for the distress in which they saw them, but reasoned with them on the absurdity of punishing themselves for an act in which they had no share, and which they had done their utmost to prevent or avenge. This prevailed, and after much bitter weeping, it was resolved that Ganges

was Ganges still, that a succession of costly offerings from the laity of Benares might wipe out the stain which their religion had received, and that the advice of the judges was the best and most reasonable. Mr. Bird, who was one of the ambassadors on this occasion, told me that the scene was very impressive and even aweful. The gaunt squalid figures of the devotees, their visible and, apparently, unaffected anguish and dismay, the screams and outcries of the women who surrounded them, and the great numbers thus assembled, altogether constituted a spectacle of woe such as few cities but Benares could supply.

Yet even this was exceeded by a spectacle of a kind almost similar, which Benares offered on another occasion. Government had then, unadvisedly, imposed a house-tax of a very unpopular character, both from its amount and its novelty. To this the natives objected, that they recognised in their British rulers the same rights which had been exercised by the Moguls,—that the land-tax was theirs, and that they could impose duties on commodities going to market, or for exportation: but that their houses were their own,—that they had never been intermeddled with in any but their landed property, and commodities used in traffic,—and that the same power which now imposed a heavy and unheard of tax on their dwellings, might do the same next year on their children and themselves. These considerations, though backed by strong representations from the magistrates, produced no effect in Calcutta; on which the whole population

of Benares and its neighbourhood determined to sit "dhurna" till their grievances were redressed. To sit "dhurna," or mourning, is to remain motionless in that posture, without food, and exposed to the weather, till the person against whom it is employed consents to the request offered; and the Hindoos believe, that whoever dies under such a process becomes a tormenting spirit to haunt and afflict his inflexible antagonist. This is a practice not unfrequent in the intercourse of individuals, to enforce payment of a debt, or forgiveness of one. And among Hindoos it is very prevailing, not only from the apprehended dreadful consequences of the death of the petitioner, but because many are of opinion, that while a person sits dhurna at their door, they must not themselves presume to eat, or undertake any secular business. It is even said that some persons hire Brahmins to sit dhurna for them, the thing being to be done by proxy, and the dhurna of a Brahmin being naturally more aweful in its effects than that of a Soodra could be. I do not know whether there is any example under their ancient princes of a considerable portion of the people taking this strange method of remonstrance against oppression, but in this case it was done with great resolution, and surprising concert and unanimity. Some of the leading Brahmins sent written hand-bills to the wards in Benares nearest the college, and to some of the adjoining villages, declaring very shortly the causes and necessity of the measures which they were about to adopt, calling on all lovers of their

country and national creed to join in it, and commanding, under many bitter curses, every person who received it to forward it to his next neighbour. Accordingly it flew over the country, like the fiery cross in the "Lady of the Lake," and three days after it was issued, and before Government were in the least apprised of the plan, above 300,000 persons, as it is said, deserted their houses, shut up their shops, suspended the labour of their farms, forbore to light fires, dress victuals, many of them even to eat, and sate down with folded arms and drooping heads, like so many sheep, on the plain which surrounds Benares.

The local Government were exceedingly perplexed. There was the chance that very many of these strange beings would really perish, either from their obstinacy, or the diseases which they would contract in their present situation. There was a probability that famine would ensue from the interruption of agricultural labours at the most critical time of the year. There was a certainty that the revenue would suffer very materially from total cessation of all traffick. And it might even be apprehended that their despair, and the excitement occasioned by such a display of physical force would lead them to far stronger demonstrations of discontent than that of sitting dhurna. On the other hand, the authorities of Benares neither were permitted, nor would it have been expedient, to yield to such a demand, so urged. They conducted themselves with great prudence and good temper. Many of the natives appeared to expect;

and the Brahmins perhaps hoped, that they would still further outrage the feelings of the people, by violently suppressing their assemblage. They did no such thing, but coolly reasoned with some of the ringleaders on the impossibility that Government should yield to remonstrances so enforced. They however told them expressly, in answer to their enquiries, that if they chose to sit dhurna, it was their own affair; and that so long as they only injured themselves, and were peaceable in their behaviour to others, Government would not meddle with them. They did not omit, however, to bring a strong body of Europeans from Dinapoor and Ghazeepoor, to the neighbouring cantonment, without appearing to watch the conduct of the natives, or putting it into their heads that they suspected them of violent intentions. At last the multitude began to grow very hungry, and a thunder-shower which fell made them wet, cold, and uncomfortable. Some of the party proposed a change of operations, and that a deputation of 10,000 should be sent to address the Governor-General personally. This was eagerly carried by a majority, heartily tired of their situation, and the next question was, how these men should be maintained during their journey? when one leading Brahmin proposed a tax on houses. A string was here struck which made the whole instrument jar: "A tax on houses! if we are to pay a tax on houses after all, we might as well have remained on good terms with our Government, sitting under our vines and fig-trees, and neither hungry nor rheumatic."

A great number caught at the excuse for a rupture, and rose to go home, but the remainder determined that all should go to the Governor, every man at his own charge. The seeds of disunion were already sown, and the majority absented themselves from the muster which was held three days after. From ten to twenty thousand, however, really assembled with such provisions as they could collect, and began their march, still unmolested by the magistrates, whose whole conduct was wise and merciful; they well calculated that provisions would soon fall short, and travelling become wearisome, and merely watched their motions at some distance with a corps of cavalry. They knew that hunger would make them plunder, and that the hilly and jungly road from Benares to the neighbourhood of Burdwan, afforded few facilities for the subsistence of so great a multitude. Accordingly, in a few days they melted away to so small a number, that the remainder were ashamed to proceed. The supreme Government followed up their success most wisely by a repeal of the obnoxious tax, and thus ended a disturbance which, if it had been harshly or improperly managed, might have put all India in a flame.

Benares being in many respects the commercial, and in all, the ecclesiastical metropolis of India, I was not surprised to find persons from all parts of the Peninsula residing there. But I was astonished to hear of the number of Persians, Turks, Tartars, and even Europeans, who are to be met with. Among them is a Greek, a well-informed and well-

mannered man, who has fixed himself here for many years, living on his means, whatever they are, and professing to study the Sanscrit. I heard a good deal of him afterwards in Allahabad, and was much struck by the singularity and mystery of his character and situation. He is a very good scholar in the ancient language of his country, and speaks good English, French, and Italian. His manners are those of a gentleman, and he lives like a person at his ease. He has little intercourse with the English, but is on very friendly terms with the principal Hindoo families. He was once an object of suspicion to Government, but after watching him for a long time they saw nothing in his conduct to confirm their suspicions, and during Lord Hastings' first Pindarree war, he voluntarily gave, on different occasions, information of much importance. So few Europeans, however, who can help it, reside in India, that it seems strange that any man should prefer it as a residence, without some stronger motive than a fondness for Sanscrit literature, more particularly since he does not appear to meditate any work on the subject. He was a partner in a Greek house in Calcutta, but is now said to have retired from business. There is also a Russian here, who by a natural affinity lives much with the Greek. He is, however, a trader, and has apparently moved in a much humbler rank of society than his friend.

Though Benares is the holy place of India, the Brahmins there are less intolerant and prejudiced than in most other places. The eternal round of

idle ceremonies in which they pass their time, is said to have produced in many of them a degree of weariness of their own system, and a disposition to enquire after others, which does not exist in Calcutta. I was told that the Archdeacon, when here, was an object of great interest and respect with them, and had he resided longer it is probable that he would have had more converts than at Agra. It is also, generally speaking, loyal, and well-affected to the Company's Government, though its inhabitants being in fact superior in rank, wealth, and education, to those of the average of Indian towns, talk more of public men and public matters.

I was curious to know what Governors of India had stood highest in their good opinion, and found that they usually spoke of Warren Hastings and Lord Wellesley as the two greatest men who had ever ruled this part of the world, but that they spoke with most *affection* of Mr. Jonathan Duncan. "Duncan sahib ka chota bhaee," "Mr. Duncan's younger brother" is still the usual term of praise applied to any public man who appears to be actuated by an unusual spirit of kindness and liberality towards their nation. Of the sultan-like and splendid character of Warren Hastings, many traits are preserved, and a nursery rhyme, which is often sung to children, seems to show how much they were pleased with the Oriental, (not European) pomp which he knew how to employ on occasion.

"Hat'hee pur howdah, ghore pur jeen,
Juldee bah'r jata Sahib *Wárren Husteen!!*"

Of Lord Hastings I have not found that they have retained any very favourable impression. Yet the extent of his conquests, and his pleasing manners during his short visit, must, I should think, have struck them.

Allahabad stands in, perhaps, the most favourable situation which India affords for a great city, in a dry and healthy soil, on a triangle, at the junction of the two mighty streams, Gunga, and Jumna, with an easy communication with Bombay and Madras, and capable of being fortified so as to become almost impregnable. But though occasionally the residence of royalty, though generally inhabited by one of the Shah-zadehs, and still containing two or three fine ruins, it never appears to have been a great or magnificent city, and is now even more desolate and ruinous than Dacca, having obtained, among the natives, the name of "Fakeer-abad," "beggar-abode." It may, however, revive to some greater prosperity, from the increase of the civil establishment attached to it. It is now the permanent station (the castrum Hybernum) of the Sudder Mofussil commission, a body of judges whose office is the same with regard to these provinces as that of the Sudder Dewannee Udawlut for the eastern parts of the empire. The necessity for such a special court had become very great. The remoteness of the Sudder Dewannee had made appeals to it almost impossible, and very great extortion and oppression had been committed by the native agents of the inferior and local courts, sometimes with the connivance, but more often

through the ignorance and inexperience of the junior magistrates and judges. They, when these provinces were placed under British Governors, having been previously employed in Bengal and Bahar, naturally took their Bengalee followers with them, a race regarded by the Hindostanees as no less foreigners than the English, and even more odious than Franks, from ancient prejudice, and from their national reputation of craft, covetousness, and cowardice. In fact, by one means or other, these Bengalees almost all acquired considerable landed property in a short time among them, and it has been the main business of the Sudder Mofussil Udawlut, to review the titles to all property acquired since the English Government entered the Dooab. In many instances they have succeeded in recovering all or part of extensive possessions to their rightful heirs, and the degree of confidence in the justice of their rulers, with which they have inspired the natives, is said to be very great. They make circuits during all the travelling months of the year, generally pitching their tents near towns, and holding their courts under trees, an arrangement so agreeable to Indian prejudices, that one of these judges said it was, in his opinion, one main source of their usefulness, inasmuch as an Indian of the humbler class, is really always under constraint and fear in a house, particularly if furnished in the European manner, and can neither attend to what is told him, nor tell his own story so well as in the open air, and amidst those objects from which all his

enjoyments are drawn. At Allahabad, however, where their permanent abodes are, these judges have a court-house, though a very humble one, thatched, and inconvenient.

The only considerable buildings or ruins in Allahabad are the fort, the Jumna Musjeed, and the serai and garden of Sultan Khosroo. The first stands on the point of the triangle formed by the two rivers, and is strong both naturally and artificially. It has been a very noble castle, but has suffered in its external appearance as much as it has, probably, gained in strength, by the modernization which it has undergone from its present masters, its lofty towers being pruned down into bastions and cavaliers, and its high stone rampart topped with turf parapets, and obscured by a green sloping glacis. It is still, however, a striking place, and its principal gate, surmounted by a dome, with a wide hall beneath surrounded by arcades and galleries, and ornamented with rude but glowing paintings, is the noblest entrance I ever saw to a place of arms. This has been, I think, injudiciously modernized without, after the Grecian or Italian style, but within, the high Gothic arches and Saracenic paintings remain. The barracks are very handsome and neat, something like those of Fort William, which the interior disposition of the fort a good deal resembles. On one side, however, is a large range of buildings, still in the oriental style, and containing some noble vaulted rooms, chiefly occupied as officers' quarters, and looking down from a considerable height on the rapid

stream and craggy banks of the Jumna. The Jumna and Ganges are here pretty nearly of equal width; the former is the more rapid of the two, and its navigation more dangerous from the rocky character of its bed, and its want of depth in the dry season. At present both streams were equally turbid, but in another month, I am told, we should have found the water of the Jumna clear as crystal, and strangely contrasted with the turbid yellow wave of the more sacred stream, which is, however, when allowed some little time to clear itself, by far the most palatable of the two, and preferred by all the city, both native and European.

The Jumna Musjeed, or principal mosque, is still in good repair, but very little frequented. It stands on an advantageous situation on the banks of the Jumna, adjoining the city on one side, and on the other an esplanade before the fort glacis, planted with trees like that of Calcutta. It is a solid and stately building, but without much ornament. It had been, since the English conquest, fitted up first as a residence for the General of the station, then used as an assembly-room, till Mr. Courtney Smith, apprehending this to be an insult to the religious feelings of the Mussulmans, persuaded the Government to restore it to its sacred character, and to repair its damages. The Mussulmans, however, are neither numerous nor zealous in Allahabad, and seemed to care little about the matter. Nevertheless the original desecration was undoubtedly offensive and unjust, and the restitution a proper and popular measure.

The finest things in Allahabad, however, are Sultan Khosroo's serai and garden; the former is a noble quadrangle, with four fine Gothic gateways, surrounded within an embattled wall by a range of cloisters for the accommodation of travellers. The whole is now much dilapidated, but was about to be repaired from the town duties, when unhappily the Birmese war arrested this excellent appropriation of an unpopular tax. Adjoining the serai is a neglected garden, planted with fine old mangoe-trees, in which are three beautiful tombs raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb like a stone coffin, richly carved. Above is a very lofty circular apartment, covered by a dome richly painted within, and without carved yet more beautifully. All these are very solemn and striking, rich, but not florid or gaudy, and completely giving the lie to the notion common in England, which regards all eastern architecture as in bad taste and "barbarous."

The houses of the civil servants of the Company are at some distance, both from the fort and the town, extending along a small rising ground, in a line from the Ganges to the Jumna. They are mere bungalows, and less both in size and ornament than at any station I have yet seen in these provinces. The situation is, however, pleasant and healthy. The city of Allahabad is small, with very poor houses, and narrow irregular streets, and confined to the banks of the Jumna.

I remained ten days at Allahabad, waiting the arrival of tents from Cawnpoor. During this time I had the pleasure of confirming twenty persons, two of them natives, and of preaching and administering the Sacrament to seventy or eighty, of whom some were also natives, or at least in the native dress. The residents here are exceedingly anxious for a Chaplain, but that one should be appointed at this time, I entertain but few hopes, though it is very sad that such a congregation should want one. For the present I hope to procure them one of the Church Missionaries.

Amid the other necessary preparations for my land journey, more numerous by far, and more various, than I had anticipated, I had to purchase a horse for my own riding, no elephant being either to be begged, bought, or borrowed in Allahabad, and no reasonable hope being held out of my procuring one in Cawnpoor. Indeed most people tell me that a horse, during the greater part of the journey which I have before me, will be a far preferable conveyance. To procure a tolerable one was not, however, an easy matter. Arabs are excessively scarce and dear, and one which was sent for me to look at, at a price of 800 rupees, was a skittish, cat-legged thing, not worth half the money. I went with Mr. Bird, whose kindness and hospitality were unremitting during my whole stay, to look at a drove of up-country horses, just arrived from Lahore and Turkistân, and was exceedingly amused and interested by the picturesque groupes of men and animals which met the eye in

a crowded serai about nightfall, as well as with the fine forms of some of the colts offered for sale, and the singular appearance and manner of the grazier who owned the "Cofilah," or caravan, and his attendant saeeses. The former was an elderly man, six feet high, and more than proportionally corpulent, with a long, curling, black beard, spreading over his white peyrahoom. The latter were also large-limbed, tall men, with long hair in black strong ringlets hanging down their backs and over their ears, their little turbans set knowingly on one side, and neither they nor their master much darker than Europeans. Indeed, they exceedingly resembled some of the portraits of Italians by Titian; they rode well, and shewed great strength; but what most amused me was the remarkable resemblance between horse dealers all over the world, in turns of expression, in tricks of trade, nay, even in tone of voice and cast of countenance. I had fortunately an excellent judge in Mr. Bird, but even he was perplexed for some time how to advise me. At length I fixed on a very handsome colt, too young, certainly, but strong, and very good tempered, for which I gave 460 rupees. The old man went and came over and over again, before he would take the price, but I was pertinacious; and at last, on Abdullah's suggesting that an additional present of something besides money would please him better, I gave him a piece of Dacca muslin, sufficient for a turban, and worth about eight sicca rupees, as well as a small phial of laudanum and brandy for an ear-ache, of which he

bitterly complained. This satisfied him, and we parted very good friends, Mr. Bird being of opinion that the price was really a fair one, and the horse extremely promising. It was also necessary to buy five tattoos for my servants to ride in turns, as there were no baggage-elephants to mount them on. This, however, was easily accomplished, and the animals, saddles, bridles, and all, were obtained, though very good ones of their kind, for 16 rupees each. A long string of other necessaries followed, and I had the mortification to find that few of the things I had brought with me from Calcutta could be put on the backs of camels. It was with the greatest difficulty that a carpenter could be found in the whole city to drive a nail, or a blacksmith to make a horse-shoe; it being the festival of Rama and Seeta, all the world was employed in seeing the hero with his army of monkeys attack the giant Ravanu. Many other hindrances and disappointments occurred, but the delay they occasioned gave me an opportunity of seeing something of the Ramayuna festival, which consists in a sort of dramatic representation during many successive days, of Rama's history and adventures. The first evening I went with Mr. Bird to the *show*, for such it is now considered, and so entirely divested of every religious character as to be attended even by Mussulmans without scruple. I found Rama, his brother Luchmun, and his betrothed wife Seeta, represented by three children of about twelve years old, seated in Durbar, under an awning in the principal street of the Sepoy lines, with a great

crowd round them, some fanning them, of which poor things they had great need, some blowing horns and beating gongs and drums, and the rest shouting till the air rang again. The two heroes were very fine boys, and acted their parts admirably. Each had a gilt bow in his left hand, and a sabre in his right, their naked bodies were almost covered with gilt ornaments and tinsel, they had high tinsel crowns on their heads, their foreheads and bodies spotted with charcoal, chalk, and vermilion, and altogether perfectly resembled the statues of Hindoo deities,

> "Except that of their eyes alone
> The twinkle shewed they were not stone."

Poor little Seeta, wrapt up in a gorgeous veil of flimsy finery, and tired to death, had dropped her head on her breast and seemed happily insensible to all which was going on. The Brahmin Sepoys who bore the principal part in the play, made room, with great solicitude, for us to see. I asked a good many questions, and obtained very ready answers in much the same way, and with no more appearance of reverence and devotion than one should receive from an English mob at a puppet-show. "I see Rama, Seeta, Luchmun, but where is Hunimân?" (the famous monkey general.) "Hunimân," was the answer, "is not yet come; but that man," pointing to a great stout soldier of singularly formidable exterior, "is Hunimân, and he will soon arrive." The man began laughing as if half ashamed of his destination, but now took up

the conversation, telling me that "next day was to be a far prettier play than I now saw, for Seeta was to be stolen away by Ravanu and his attendant evil spirits, Rama and Luchmun were to go to the jungle in great sorrow to seek for her,"

("Rama, your Rama! to greenwood must hie!")

That "then (laughing again) I and my army shall come, and we shall fight bravely, bravely." The evening following I was engaged, but the next day I repeated my visit; I was then too late for the best part of the show, which had consisted of a first and unsuccessful attack by Rama and his army on the fortress of the gigantic ravisher. That fortress, however, I saw,—an enclosure of bamboos, covered with paper and painted with doors and windows, within which was a frightful paper giant, fifteen feet high, with ten or twelve arms, each grasping either a sword, an arrow, a bow, a battle-axe, or a spear. At his feet sate poor little Seeta as motionless as before, guarded by two figures to represent demons. The brothers in a splendid palkee, were conducting the retreat of their army; the divine Hunimân, as naked and almost as hairy as the animal whom he represented, was gamboling before them, with a long tail tied round his waist, a mask to represent the head of a baboon, and two great painted clubs in his hands. His army followed, a number of men with similar tails and masks, their bodies dyed with indigo, and also armed with clubs. I was never so forcibly struck with the identity of Rama and Bacchus. Here were

before me Bacchus, his brother Ampelus, the Satyrs, (smeared with wine lees) and the great Pan commanding them. The fable, however, can hardly have originated in India, and probably has been imported both by the Greeks and Brahmins from Cashmere, or some other central country where the grape grows, unless we suppose that the grape has been merely an accidental appendage to Bacchus's character, arising from the fact that the festival occurs during the vintage. There yet remained two or three days of pageant, before Seeta's release, purification, and re-marriage to her hero lover, but for this conclusion I did not remain in Allahabad. At Benares, I am told, the show is on such occasions really splendid. The Raja attends in state with all the principal inhabitants of the place, he lends his finest elephants and jewels to the performers, who are children of the most eminent families, and trained up by long previous education. I saw enough, however, at Allahabad to satisfy my curiosity. The show is now a very innocent one, but there was a hideous and accursed practice in "*the good old times*," before the British police was established, at least if all which the Mussulmans and English say is to be believed, which shews the Hindoo superstition in all its horrors. The poor children who had been thus feasted, honoured, and made to contribute to the popular amusement, were, it is asserted, always poisoned in the sweetmeats given them the last day of the show, that it might be said their spirits were absorbed into the deities whom they had repre-

sented! Nothing of the sort can now be done. The children instead of being bought for the purpose, from a distance, by the Priests, are the children of neighbours, whose prior and subsequent history is known, and Rama and Seeta now grow old like other boys and girls.

Note.—The editor is indebted to Colonel Francklin for the following translation of the Persian inscription on Mr. Cleveland's monument at Bhaugulpoor (see p. 271, vol. 1.)

"This monument is erected to the memory of Mr. Augustus Cleveland, collector of Bhaugulpoor and Rajmahal, who died the 3rd of January, 1784, answering to the 2nd of the Hindoo month Poos, and 9th of the Mohammedan month Sefur, year of the Hegira 1191.

"The Zemindars of the district, and the Amleh, or native officers of the court, in memory of the kindness and beneficence exhibited towards them by the late Mr. Cleveland, have, at their own expence, finished this monument in the month of Phagun 1193, Tusselee year, answering to A.D. 1786."

The dates are extracted by the operation of the numerical verse called Abjud.

END OF THE FIRST VOLUME.

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The Binder is desired to cancel the page of directions for placing the Plates in each volume, and to substitute the following in the first volume.

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